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An upright man can do a great deal by prayer when he tries.—*James 5.16* (Goodspeed).

RELIGIOUS THOUGHT AND ACTIVITY.

The students in Yale University represent twenty-one varied religions, a vast change from the one-denomination institution of 1701. A total of 692 are affiliated with the Episcopal church, 380 with the Congregationalist, the original Yale religion, 341 are Presbyterians, 294 Roman Catholics, and 221 Hebrews.

The Scripture Gift Mission reports that the past year has been a record one with regard to receipts, while from the business side the profits have covered all the working expenses of the Mission. The total circulation was nearly seven and a half millions of Bibles, Testaments, Gospels, and smaller portions of Scripture.

Speaking of house-to-house distribution in France, the secretary speaks of the city of Bordeaux, where the workers left a copy of at least a Gospel in every home. Upwards of 50,000 Gospels were distributed in this way in that city alone.

The Philadelphia Yearly Meeting of Friends in its annual session assembled approved the following minute and its accompanying direction:

"This meeting desires to reaffirm its belief that the primary loyalty of all Christians is due God, our Father, and all his human family. We believe that the whole system of determining right by violence and destruction rather than by friendly conference and negotiation is fundamentally wrong, inefficient, and unchristian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences. We also urge upon Christians consideration of inter-class and inter-racial problems, and an effort to solve them through good will and understanding."

According to Rev. George S. Coleman, professor of Church History and Sociology in Hopkinton College (Iowa), some **outstanding features of the religious life of 1923** were an unusual response to international calls for charity, a great amount of building by the churches, a decided slump in mass movement, emotional, tabernacle-type of evangelism and an emphasis on a more intelligent, educational, coöperative type of evangelistic effort. Especially an observer will note a growing interest in religious education in connection with public schools and state universities, and a corresponding increase in the amount of space devoted in the secular press to religious news. During the year two modern speech versions of the New Testament came from the press. A new interest in the unification of religious bodies is to be seen in the coming together of three Lutheran bodies, two Evangelical bodies, and three denominations in Canada. The year also saw increased agitation for a getting together of Northern and Southern Methodists. The churches showed a new sense of responsibility for enforcement of prohibition, a rising purpose against war, keener appreciation of the need of some kind of a World Court, and a sharper defining of doctrinal issues in the several denominations.

The General Conference of the Methodist Episcopal Church, which met in

Springfield, Massachusetts, recently, voted 802 to 13 to unite with the Methodist Church South.

The first steps toward this union were taken eight years ago, at the Saratoga Springs General Conference. During the past eight years there have been meetings of the commissions appointed by the two bodies, who have gone over different plans, and have submitted what seems to be the final plan for the adoption of the two general bodies. The Church South called for a special General Conference session to convene in July to consider this plan. If adopted by that body, the matter will be submitted to the Annual Conferences of both bodies. If adopted by two-thirds of these bodies in each church, the merger will be consummated.

With this action a new chapter has been written in the history of American Methodism, and a definite step taken to heal the breach of eighty years. It now appears to be among the probabilities that the church, which divided over slavery in 1844, will again present a united front, making it a body with more than 7,000,000 communicants, and probably 40,000,000 adherents.

In this connection it is interesting to watch a corresponding movement among the Methodists in England. Plans for the proposed union of the three Methodist churches (Wesleyan, Primitive, and United,) were recently brought to virtual completion. The following proposals were adopted, and were to be presented at each of the three Connexional Conferences in June and July:

"After not more than ten years of union, the ministers will receive a common minimum payment;

"For the first five years each uniting church will be allowed to raise and adjust its funds in the light of union;

"In connection with this union a Thanksgiving Fund of at least £100,000 should be raised to meet special difficulties in the amalgamation and adjustment of several funds."

The Union Committee asks the conferences to commend the Scheme of Union to the favorable consideration of the churches, and at the December Quarterly Meetings the question will be put: "Are you in favor of Methodist union on the basis of this scheme?"—the answer to be given as Yes or No. In this way the opinion of the churches wil be fairly and effectually tested, and the scheme will be either approved or rejected on the basis of congregational judgment.

Bross Prize of $6000.

The trustees of Lake Forest University (Illinois) announce the third decennial prize of $6000 for the best book on the connection, relation and mutual bearing of any practical science, or the history of our race, or the facts in any department of knowledge, with and upon the Christian religion.

The foundation was established in 1876 by the late Lieut.-Governor of Illinois, William Bross. His object was "to call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science or any department of knowledge, and to demonstrate, the divine origin and the authority of the Christian Scriptures; and further, to show how both science and revelation coincide, and to prove the existence, the providence, or any or all of the attributes of the only living and true God infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

Competing MSS. must have a minimum length of 50,000 words, and must be in the hands of the trustees before January 1st next. The offer is open to the scientific men, the Christian philosophers and the historians of all nations.

The first Bross prize was awarded to Dr. James Orr of Glasgow for his treatise on "The Problem of the Old Testament." The second award went to Dr. Thomas James Thorburn of England for his book, "The Mythical Interpretation of the Gospels."

Full information can be secured from President H. M. Moore, Lake Forest, Ill.

The "Jewish Science" Movement.

Rabbi Lichtenstein says:

"The Jew of America is suffering from spiritual famine. He has lost the joy, the peace and well-being which the practice of religion had given to his fathers and forefathers. The faith that gave to the Jew of old joy in moments of sorrow, hope in hours of despondence, cheer in days of

darkness, no longer inspires the Jew of today. He no longer finds in his religion a source of help and happiness.

"The Jew by nature is an enthusiast. The flaming devotion that he once gave to his God is now transferred to his materialistic struggle with life. Every ounce of his thought and energy is consumed in his business, his profession or his work. The nerves of the race are unstrung. Successful or unsuccessful, the Jew of today is giving and losing his vitality to a materialistic program."

This goes far to account for the fact that Christian Science appeals to the Jew. It is said that 70,000 Jews in New York City have attached themselves to this cult.

To check this movement and perhaps bring back recreant Jews to the faith of their fathers, the new movement known as "Jewish Science," headed by Rabbi Lichtenstein, was inaugurated. This movement is now being vigorously pushed.

The methods used to disseminate this new science are very simple. Regular services are held to teach men and women how to apply it, and treatments are administered at the home of the leader. An organ, "The Jewish Science Interpreter," is published monthly in the interest of this movement.

About the only difference between "Jewish Science" and "Christian Science" is that "Jewish Science" professes allegiance to the God of Israel, and not to Christ.

The Jew believes that one is born into a religion, and that this religion descends to following generations, and on this account the new movement does not seek converts other than Jews.

The prayer book of the Reform Jews is used by members of this organization now, but a prayer book of their own is in process of preparation. The movement contemplates the establishment of a mother institution of many branches.

While those connected with this new movement make use of the Old Testament Scriptures, of which thousands of Jews are ignorant, they especially avoid being brought to an understanding of Christ and right relations to him.

Christian Science appeals to the Jew:

On the ground that the Jew is told by its advocate that he can be an ardent Christian Scientist without belief in Christ. So Jewish Science eliminates Christ;

In attaching himself to these cults he is not in any way cut off from fellowship with his own people;

Shut aloof in ghettos, the Jew is lonely and hungers for society. Christian Science offers social life without any discrimination against him;

The advocates of Christian Science are diligent through lectures, distribution of literature, and personal solicitation in efforts to win the Jews;

The false claim of Christian Science that it alleviates suffering and dissipates trouble makes a peculiar plea to the Jew.

Two things are certainly clear, that the Jew is dissatisfied with his religion and is open to the reception of new teaching, and that the Christian religion has a magnificent opportunity for winning the Jews. If Christians are diligent in missionary efforts among them, thousands of Jews will accept Christ.—"Home and Foreign Fields."

The Street Preacher.

C. Field.

No crowd encircled him about,—
He stood despised with two or three,—
But like a spring in summer drought
The word he uttered quickened me.

Around us Oxford, dome and tower,
Majestic, breathed her charm august:
But which of all her spells had power
To raise the wretched from the dust?

What Oxford could not, Jesus did,—
Bared to my eyes the depths of grace,
And all the unguessed treasures hid
Beneath the dust of commonplace.

Since then I tread the pilgrim's way,
Still plodding on through sun and rain,
But like a star shines out that day,
The day which saw me born again!

—The Commonwealth (London).

METHODIST STUDENT CONFERENCE.

The class consciousness of the college student youth of our land, which began to be manifested at the Des Moines Student

Volunteer Convention in 1920, showed itself more plainly at the Indianapolis convention last January, and finally took shape in one direction in a decision to hold a national convention of students of the Methodist persuasion. This convention met in Louisville in April. There were present 502 students, representing 102 colleges and universities.

The purpose, according to Stanley High, perhaps the leading spirit in the movement and presiding officer of the convention, was to hold a conference of and by as well as for the students. The hand of older leaders was apparent at Louisville, but it worked with the students, willingly taking to the galleries when the youth asked to have the floor to dominate their own discussions.

"Two other facts, perhaps, worked to make the Louisville meeting inevitable, and will work now to give added impetus to the spread of the Louisville idea. The first of these is that the students of the present college generation refuse, with increasing determination, to have their Christian consecration judged in terms of their willingness to go to the foreign field or to become preachers. Student Christian organizations and the church, up to now, have paid scant attention to the possibility of full-time Christian service in business, or in engineering, or law, or the home. A desire to meet together to discuss the life-wide challenge of the program of Jesus Christ lay behind the insistence of Methodist youth for this conference.

"Then, a second fact that worked to bring Louisville to pass was that of church loyalty. By church loyalty I do not mean, necessarily, denominational loyalty, but rather loyalty to the conviction that Student Christian consecration should be linked up, directly rather than through the media of other organizations, with the agency that stands as the most powerful force for building Christ's kingdom. . . . .

"To turn to the conference itself is to realize that a new and vital Christian factor has been unloosed, which, if sympathetically met, may bring about that revival of religion for which many have devoutly prayed and known not where to seek. This revival of religion, if youth is to have a share in it, will not, perhaps, be in the form or the terminology of previous revivals of religion. But that it will seek to bring the living Christ to walk among men can scarcely be denied by any of those who followed closely the discussions and the consecrated spirit that dominated them at Louisville."

The problems discussed were chiefly concerning war, race and industry. Among the delegates there were always some who were thoroughly posted on the details of any subject, and the resolutions adopted all had teeth in them.

At no time was there the slightest indication of antagonism to the church or Christian organizations. Unification as between the Methodists North and South came spontaneously the first afternoon, and thereafter there was no talk of two Methodisms.

"The conference at Louisville effected temporary organization. It called for a united student Christian movement in the United States, a movement designed to speak for the whole of the field of Christian service and not alone for the particular fields of missions or the ministry. If that student movement is not brought about as a result of conferences soon to be held by the Y. M. C. A., Y. W. C. A., and the Student Volunteer Movement, the Methodist students doubtless will use the mechanism of their organization to bring about an interdenominational student Christian movement, expressive of the student spirit of the present generation and linked up definitely and directly with the various churches.

"The fires of student expression lighted at Louisville will not easily be quenched, for they are the fires of deep Christian consecration. If they are rightly tended they may serve to spread through the entire church the flame of a genuine revival of Christ's religion."

COMING UNITARIAN CENTENARY.

Next May the American Unitarian Association will reach the 100th anniversary of its organization. Two years ago the officers of the Association appointed a Centenary Commission of some 200 representative Unitarians, with Chief Justice Taft as chairman, to consider plans for the fitting observance of the centenary. A preliminary announcement of plans has now been made

The "Little Church on Wheels" conducted by Mr. and Mrs. Wm. H. Morgan under the auspices of the First Baptist Church of Boston. (By courtesy of the "Watchman-Examiner.")

public, which shows thoroughness, large vision, and considerable latent energy. Moreover, it is so suggestive and comprehensive that the plans are worth mentioning at length.

The central feature of the celebration will be a series of public meetings in Boston, to be held in connection with the annual meeting of the Association. The actual anniversary falls on May 25, 1925, but the meetings will be scheduled for about a fortnight earlier, in order to avoid conflict with the centenary celebration of the British and Foreign Unitarian Association. It is one of the curious coincidences of history that the Unitarians of Great Britain formed the British and Foreign Unitarian Association in London on the very same day that the American Unitarian Association was organized in Boston, although the Unitarians on neither side of the Atlantic knew of the intentions of their transatlantic co-religionists to form a denominational organization. The British and Foreign Unitarian Association is by its by-laws obliged to meet in Whitweek, which in 1925 is the first week in June, one week after the actual anniversary date. Inasmuch as delegations of British Unitarians and the distinguished visitors from abroad are expected to attend the meetings of the American Unitarian Association, and a delegation of Americans will wish to attend the British meetings, it is necessary to put the meetings of the American Unitarian Association at a date sufficiently early to allow for a transatlantic passage between the two meetings.

In the plan for the Boston meetings at least one day will be given to some special commemoration of the anniversary. It is hoped that every Unitarian church in this country and Canada will make a special effort to be represented at the Boston meetings, making it the largest and most representative gathering of Unitarians in the denominational history.

Other meetings will be organized in different parts of the country during March and April, preceding the Boston meetings. All the churches will also be asked to give Sunday, May 24, 1925, to their own especial observance of the anniversary.

The Commission has also in hand the preparation of material intended to give information to the churches and their ministers regarding the denominational history. A historical lecture on "The Rise of Unitarianism in America," illustrated by

lantern-slides, has already been prepared and put into circulation. A historical exhibit is also to be prepared to be shown in Boston at the time of the anniversary.

Study-class leaflets are being prepared for use in Unitarian churches next year. Five different courses will be available: one of thirty lessons on the "History of Unitarianism," and four courses of eight lessons each on "Unitarian Belief," "Unitarianism in America," "Unitarians and Social Reform," and "Eminent Unitarians." Ministers are also urged to give in the course of next winter a series of sermons on denominational history and beliefs.

Between now and May 1925 a number of important volumes will be published bearing more or less directly upon the coming anniversary. Correspondence is being carried on with the British and Foreign Unitarian Association in the endeavor to arrange for the joint publication of a volume of theological and historical essays to be written by British and American scholars, illustrating the development of modern theological thought.

In addition to this program in the hands of the Centenary Commission, local churches will be urged to take advantage of this historic anniversary to gird up their own strength, to gather up for preservation the records of their own history, if they have not done so, to push a canvass for new members, and to clear off debts.

SAFEGUARDING THE MINISTRY.

An outstanding feature of the current period in the Protestant churches is a strong, concerted, far-reaching effort to safeguard the ministry. Results already attained would have seemed a fanciful dream a generation ago. A cause well nigh forgotten has now the place of honor. Its appeal has proved irresistible.

Various denominations discovered almost simultaneously, a few years ago, that their life and work involved a serious moral contradiction. They were seeking to meet world needs, but for the most part they were making little or no provision for those without whom their world mission would miserably fail; upon whom, indeed, they depended for their very life. They had been accepting the years of the minister's strength, but had too often left him, when outworn by arduous labors, to endure poverty, or driven by sheer necessity to feed from the hand of charity. They expected virile men to give themselves to the service of the church, yet, as Will Hays expressed it at the last General Assembly of the Presbyterian church, they "gave them hand-to-mouth living, and hung the dread of old age like a millstone about their necks."

A new day has now dawned. The world is wakening to a finer sense of social justice for all workers. The leaders of the church have lashed its conscience with the reproach that while it was proclaiming social ideals its failure to safeguard its own ministers against age and disability was nothing less than a moral and economic crime. They reminded it that adequate pensions were an essential part of government commissions to those in military service. They pointed to the fact that so-called soulless corporations considered it good business as well as sound ethics to provide for the old age of their employees.

The church certainly could not allow the state and the business world to outrun religion, either in intelligent self-interest or in the discharge of just social obligations. Never in its history has there been a finer instance of its willingness to admit a deficiency and to set itself to make generous amends. The strongest leaders, lay and clerical, championed the cause. The rank and file participated no less eagerly. The devising of plans and the gathering of funds is a fresh demonstration of the vitality, the resources and the devotion of the Christian church.

The problem was found to be far deeper than at first appeared. Some provision of funds for the relief of such ministers as should come to want in old age had long been made, but these measures had been most inadequate, and the philosophy which prompted them was still more defective. Any free pension plan held inherent difficulties. It called for enormous expenditures which were bound to grow heavier with each passing year. It approached the question chiefly from the standpoint of benevolence.

The new movement was based on justice for the minister rather than charity to meet his need. It sought to provide not simply for those on the border-line of poverty, but

for the entire ministry. It recognized the vocation as essentially that of self-effacing service of the highest social value. It therefore soon became evident that nothing less than a thoroughgoing plan in accord with the modern pension system could meet the requirements. Skilful actuaries were summoned to aid in devising plans which should be socially just and financially dependable. These once defined and subjected to searching scrutiny by the highest authorities, appeal was made for great financial foundations which should make these plans practicable for the average minister. The cause gripped the conscience. It was given the right of way. Purse strings were quickly unloosed. Funds in hand and subscriptions to further endowment were reported as having reached (December 31, 1922) more than $65,000,000, and this is only their initial stage. The largest fruits are in the future, but already there is a new sense of security among the men in active service. In time the movement is bound to change the whole economic status of the ministry, and to promote beyond measure its dignity and efficiency.

EXPOSITORY ILLUSTRATIONS.

Dr. Parker was discussing with some impatience the long words which are used to express simple concepts. "You talk," said he, "of environment: you mean the world. You talk of heredity: you mean the flesh. You talk of tendency: you mean the devil."

From the Y. M. C. A. in **Saloniki, Greece,** comes the story of two men in the charcoal business. One of them decided that he had not really lived a Christian life, and promised his priest to reform. He begged his partner to change his life also, but the business sense of the other half of the firm was too strong. "If I reform," he asked, "who will weigh the charcoal?"

A paragraph in a letter of Dr. Northcote Deck, of the **South Sea Evangelical Mission,** Solomon Islands, says:

"On the Thursday we got the engine going again, and ran back to Fanarite, where there are two schools among five heathen villages. Here fallen trees, coconuts, and houses in all directions were eloquent of the hurricane. Dear serious Andrew Kisitaronga, nephew of the chief and now teacher of the first school, gave a very graphic and naïve account of the four days' storm. On the third day of the storm, amid falling trees and houses, the heathen came to Andrew and asked him very anxiously if this were the 'last day' he had often warned them about. His answer was very simple, very conclusive: 'No good me gammon along you. This can't be "last day" that I tell you about. No! No good you make mistake. Suppose this been last day, I been go finish along heaven, and you not see me now. No, this can't be last day because me stop here yet. But more better you fellows get ready for last day. When it comes, it comes quickly, like I shut my eye, and no time to get ready. You get ready now!'"

The Breaking Point.

Rev. John A. Hutton, D. D.

I remember one day preaching in New York. After service one of the elders asked me if I would give him there and then the title of the subject I hoped to preach on on the Sunday following. I rather demurred, telling him, what is strictly my experience, that if I commit myself in such circumstances to a subject, by the time the day comes round that is the last subject I feel disposed to take up. He persuaded me, however, saying that at that season there was a great population passing through New York; that it was customary amongst them to announce subjects.

Now, I had been reading a terrible Russian story a little while before, which had given me a subject. So I said:

"Let it be 'The Breaking-Point.'"

The day arrived. I preached on "The Breaking-Point." That very night I set out for North Carolina, returning on the Saturday evening following. There was a large mail waiting for me, which on that August night I sat up in bed and read. One letter had the effect of making me get on to my feet. I have the letter amongst my papers. It was to this effect:

A young man from the West had come East to New York to be married. His fiancée and he were doing a little shopping on the Wednesday in preparation for the wedding, which was to take place on

Friday. As they stepped off the sidewalk, his fiancée was killed! She was buried on the Friday.

He told me that he was quite calm, quite cold and silent. He resolved to "leap out of life by the forbidden door." He took a room on a very high storey, looked out of the window, and decided that it would do. By some strange freak of his mind, as he supposed at the time, he agreed to put it off until Sunday. On Sunday morning he lifted up the "New York Times," and read:

———————— Church.

Morning, 11 o'clock.
Preacher: Rev. John A. Hutton, D. D., Glasgow.
Subject: "The Breaking-Point."

He said, with a kind of contempt: "I'll go and hear what a parson knows about that sort of thing."

And his letter was to tell me that something came to him as he sat there which softened his heart, and cast out the cold dumb devil. He bade me goodbye. He assured me that something had got hold of him which would always keep him from any desperate edge. He repeated the two last things I had said. I had never used the very words before. I had not planned to say them. They were these:

First: "It is always possible to hold on a little longer!"

And second: "In a world like this, which is not forsaken of God, you never know what good thing is waiting round the corner!"

Vanity Fair

I once heard a friend tell this reminiscence of his boyhood.

He lived in a quiet village on a riverside, half girdled with hills, far from the madding crowd, but once a year a fair was held in the village, and early in the day the horses and cattle and sheep were driven in from the surrounding countryside. With them came pedlars and hucksters with strange wares, gipsies and tinkers, horse-dealers and cheapjacks,—a motley, noisy crew. And along came the showmen with their circuses, their Aunt Sallies and their merry-go-rounds. While the day was yet young, the quiet old-world village had been turned into a drunken, roaring hell. The narrow, cobbled streets were strewn with the untidy, filthy litter that a fair always brings with it, and the beauty was turned into ashes. But as the day wore on to evening, the trafficking and the bargaining drew to an end, and the invaders began to pack up their traps and leave. The showmen pulled down their tents, and the pedlars put up their wares and began to drift away. The noise slowly died down, the village emptied itself of the unaccustomed riffraff that had invaded it. By sundown the whole mob was going or gone, and the villagers stood in their street and watched them go, one after another, until the last caravan of the last showman dropped out of sight over the bend of the hill; and the village returned to its own peace.

So, said my friend, the true world of life has been invaded by a show, a Vanity Fair that has turned its peace into tumult, its beauty into squalor, its joy into pain. A false and illusory doctrine has imposed itself on the truth of life, and we are living in a world of unreality and mistaking it for the real.—Rev. Richard Roberts in "The Untried Door."

OTHER LANDS.

A Protestant has been elected **president of France,**—Gaston Doumergue. He is 60 years old, and a bachelor. The proper way to pronounce his name is Domayr-jzu.

The British Hebrew Christian Alliance, upon request of the Hebrew Christian Alliance of America, has decided to call an **International Hebrew Christian Conference** during 1925, if the temporal outlook is favorable. It is thought that such a conference may be made to mean much to Christian Hebrews in lands where organization is lacking.

Shanghai is to have a building which will be a kind of headquarters of the Christian forces in China. It will be primarily for the use of the China Continuation Committee and the National Christian Council, but there will be room for officers and committee rooms for other nationwide Christian agencies. Many denominations are coöperating in this project, and three nationalities,—Chinese, American and British.

The third green at the "Northfield."

The Roman Catholic church members in Canada number 3,681,604, or 38.50 per cent of the population. There are 13 archbishops, 24 bishops, 5354 priests, 2190 churches, 882 missions, 4 universities, 483 educational institutions and 244 charitable institutions. There is also one cardinal. The Catholic Women's League has 50,000 members, and the Catholic Church Extension Society and the Catholic Truth Society are important organizations.

The Coöperation of Governments.

The Bulgarian government has transferred to the American Board a superb piece of land in the heart of Sophia, directly opposite the Government House, for the purposes of a Christian social settlement in behalf of the children and young people of the city. The Board is looking for some large-visioned person of wealth who will develop the property and enable it to enter into the great opportunity which the government's generosity makes possible.

In connection with the recent visit of Dr. John R. Mott, the government of Greece transferred to the International Committee of the Y. M. C. A. a building site in Athens, and offers to coöperate in the enterprize. A similar site "was handed" to Dr. Mott in Salonica.

On February 11th, the Japanese national holiday, in honor of his marriage the prince regent bestowed special honors and testimonials upon eight veteran missionaries. For several years the royal family of Japan and the Home Department have contributed to the humanitarian work conducted by Miss Alice P. Adams in Okayama.

The government of India will, it is hoped, match American gifts, dollar for dollar, towards new buildings for the Normal School and Manual Training School at Pasumalai, including electric lighting and pumping plants, the officials considering that these institutions are indispensable for the uplifting of the people of South India. Fifty thousand dollars have already been contributed through the Board, so that $100,000 in improvements is assured.

The South Africa Native College, a government institution, has agreed to combine forces with the American Board Zulu Mission in the conduct of a medical school for native students. They will pay the salaries of another medical missionary and wife as members of the medical faculty, and will send all their medical students to Durban for the last two years of their course for clinical instruction in connection with the hospital and dispensary.

It is in order for men who do not believe in foreign missions (there are a few such left,) to rise up and explain why these governments waste all this money and attention!

Turkey, unlike the governments mentioned above, is not favorable to Christianity, or to any other religion. The Angora government is carrying the principle of separation of church and state to such an extreme as to offend the religious sensibilities of nearly all classes of citizens. With the abolition of the Caliphate the lands of the mosques have been seized, while religious instruction, religious services, the public use of the Bible, and the displaying of Christian symbols are prohibited. Roman Catholic schools in Con-

stantinople have been closed because they refused to conform. That is the dark side of the picture. On the other hand, schools were never in such demand for Turkish pupils. Gedik Pasha at Constantinople, the International College at Smyrna, the Collegiate Institute in the same city, the schools at Broussa, Tarsus, Adana, Marash, have all they can attend to in caring for pupils from prominent Turkish homes. And the Christian message manages to leak out. No law can change the character of the teachers, or abolish the Christian atmosphere of the school. Secretary James L. Barton is of the opinion that the restriction may actually work for the good of the cause since "we are forced to rely upon the more personal and spiritual ways of commending Christ rather than depending over much upon formal instruction. The missionaries are eager, and accept the challenge of the new situation. Never before have we had so many splendid young couples offering themselves, after years of special training, for evangelistic work in Turkey. With the old missionaries full of courage and faith and the new missionaries undaunted, the appeal comes to us at home to carry on in the steadfastness of a great devotion. This is no time to retreat. Some of us remember China in 1900, also the days of persecution in Japan!"

The Religious Situation on the Continent.

In the great days of the Reformation, when Luther and Calvin and Knox broke away from Rome, they did not admit that they were leaving the church in which they had been brought up, or were founding a new church. With undivided mind they believed in the holy catholic church, and they were convinced that they stood where they had always stood, in the faith and the practice of the apostles.

This conviction determined their relations with all who held the faith of Jesus uncorrupted: these were of the same church as themselves, whose corner-stone is Christ. Accordingly, when evangelical believers were driven by persecution across a frontier, they were not baptized afresh or confirmed (that would have meant a division in Christ's body): they were welcomed as already ministers or members of the one universal fellowship. Knox preached freely in the churches wherever he went,—in Frankfort, or Geneva, or Dieppe, or Newcastle.

When Andrew Melville was banished from Scotland, he settled as a professor in Sedan in France. When French Huguenots, in turn, fled across the Channel, they were received as brothers: their pastors preached in English churches, and their services are still allowed in the Crypt of Canterbury. Endowments were created in the English universities for students from the distressed churches abroad. To the Parliament of 1654 Cromwell could say without exaggeration, "You have upon your shoulders the interest of all the Christian people of the world," in which he declared what was the general belief in one international church of Jesus Christ, where brother was bound to stand by brother, and the strong must help the weak.

To a lamentable extent this sense of the unity and catholicity of the evangelical church has declined both in England and in Scotland,—perhaps in England more than in Scotland; but our business is with our own shortcomings. We have dwelt upon national distinctions until we are scarcely moved at all by the news that a living church, somewhere overseas, is menaced by the encroaching power of Rome or the paralysis of the Eastern church. We are not disturbed by the thought that the Reformed church of Transylvania, which for generations stood as the bulwark of Protestantism in eastern Europe, is now detached from Hungary, stripped of most of its possessions, and subjected to the authority of a race (the Roumanian) quite unaccustomed to rule, where the very idea of toleration is unknown. In the new kingdom of Jugo-Slavia there is a tiny Reformed church, whose students were all trained in Hungary, and many of whose ministers came from there. Now students may not cross that frontier, and they have no college at home, so that unless help comes from outside the little church must be starved into submission. Is that no concern of ours? With a rather tepid interest many people heard of the national uprising of the Czechs when they realized that the nightmare oppression of Austria and the Jesuits had passed, and of the flocking into

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a freer church life of multitudes. A glorious harvest has been reaped by the small Reformed church there, but only a portion of what there might have been, if men and means had been put at their command.

If we are true to the noble tradition of the Reformation, these are not to be regarded as "foreign churches": they are parts along with ourselves of the one church, in which if one member suffer, all the members should suffer with it. By themselves these scattered communities are exposed to a united and relentless attack, which can only be repelled if they are not left to themselves, but are freely made partakers of every spiritual gift which the stronger churches in Britain and America enjoy.

We ought to have more of their students in our colleges, which only means more money. We ought to have more fellowship with their ministers. Our continental charges should all be centers, as in past days, of aggressive, missionary influence. In every way we should seek to raise up their hearts by our sympathy and our faith, and thus in act exhibit our belief in the unity we have with them in the free gospel of our Lord Jesus Christ,—their Lord and ours.—"The Record."

CURRENT THOUGHT.

As I grow older I want more and more to **preach Jesus Christ without theory,** to tell people the tremendous facts associated with him: the fact of victory over sin, the changed life, and the most amazing fact of all,—himself. I have the feeling that if we can get men to come face to face with him as he is, to "begin with the wounds of Christ," and Christ reconciling us to God, we can leave them with him. When lovers meet they do not need any longer the company of the friend who brought them together, nor his theories of marriage or life, or anything else.—Dr. John Clifford.

We are going to start with the conviction that **an evangelized world** means a world where the joy and blessedness of the Christian life are manifested in all the relationships and all the departments of the life that men live together: that it means a world not only of Christian persons, but of Christian homes and Christian businesses, Christian schools and colleges, Christian books and Christian amusements, Christian governments and politics and states and nations. As we think of these various operations we shall be led to see more and more how they work together: to understand the unity that there is in this many-sided evangelism, and so to grasp better the unity of the divine purpose which is in the gospel itself.—From H. C. Carter's "Evangelism through Preaching."

If God has a gigantic task to be performed, faith gets the contract.

A NORTHFIELD DAY IN AUGUST.

This is a day, all green and blue and gold,
I would in memory's casket ever hold:
The soft and sweetly-scented piney air,
The purple mountains' line so sharp and clear,
Plumed golden rod aswinging in the breeze,
And sunshine filtering gently through the trees,
Or lying broad on fields of waving green
And distant meadows' even deeper sheen;
A morning spent in duties gladly done,
And dear ones gathered happily at noon;
A quiet restful hour, when all is still
Save childish voices, distant, sweet and shrill;
A hilly climb as lengthening shadows grow;
Sweet notes of hymn when western sun sinks low;
A golden glory,—then the soft twilight,—
Pale evening star,—God's blessing day and night!

—M. H. W.

THE MISSION FIELD: AT HOME AND ABROAD.

The returns of the last census of South Africa disclosed a new class of people in the community, for many returned themselves as **"Wesleyan heathen,"**—that is, heathen who had come under the ministrations of the Wesleyan church, and had been influenced but not persuaded.—Edwin Bottrill.

"By the grace of dying men and the gifts of living women, we have closed the year without debt." This sentence from the report of the secretary of a prominent foreign mission board was a keen thurst at **the men of the church.** It implies that they have little interest in foreign missions. Is this truth or slander?

"What impression does the reading of the Gospel make upon **non-Christian Koreans?** It varies. One man who was asked what he thought of the Gospel, which he had bought and read, replied, 'I do not know what to think of it but that Jesus is a rare gentleman.' Another said, 'It is a good book because it tells me of the things I do not want to know about myself.'"

I have sometimes gone into an African village where we had **no idea there was a church,** yet, when the news got about that a missionary had come, a large congregation speedily gathered to hear the gospel. The story was always the same,—some man or woman from that village had been down to the coast, or to some place where we are working, they had heard the gospel, and then had gone back home to proclaim the good news.—John Stewart.

A correspondent of the Bible Institute Colportage Association of Chicago writes:

"We are a family of people way out here in the **bad lands of North Dakota,** 27 miles from a railroad. We have been led from dance halls and card tables to church and Sunday school. We are the only ones for many miles on three sides of us who ever go to Sunday school or church. We are bombarded by all sorts of literature from Russellites, evolutionists, Christian Scientists, and Adventists. Will you kindly send us some of your free literature? Some day with God's help I hope to be able to buy and help to spread these little Colportage books that others may enjoy and profit by them as I have done."

The large mass movements that have taken place of recent years on the Gold Coast, Africa, have made urgently necessary the sovereign work of training native workers. For lack of such an institution the Apolonia mass movement of 1914-16 was largely lost, and the Ashanti movement of the last three years seriously jeopardized.

The English Wesleyans have just opened a splendid new college—**Wesley College**—at Kumasi, capital of the ancient kingdom of Ashanti. Just 50 years ago, 1874, the British general Sir Garnet Wolseley blew up that town before retiring to the coast. A new town has sprung up there, with the junction of two railroads and many trunk highways.

The site of the college was given partly by the government and partly by a native chief.

There are over 100,000 baptized adherents in the Gold Coast Colony and Ashanti Protectorate, with about 700 native catechists and teachers, few of whom have had any preparation for the work. Wesley College has accommodations for 150 students, and opened work with 81 men.

Among the special developments of the year reported by the **Presbyterian Foreign Board** have been the organization of the union mission in Mesopotamia, representing the General Council of the Presbyterian and Reformed Churches, and embracing the work established by the Presbyterian missionaries in Mosul and the Reformed missionaries in Bagdad; the creation of a new Syriac type with which to replace the literature of the Assyrian people which was destroyed by the war; the complete success of the joint campaign to provide funds for the Union Women's Christian colleges in the Orient; the steadfast continuance of the work in Mexico, in spite of the revolution; the secure establishment of the station in Meshed, on its own property close to the most sacred Mohammedan shrines in Persia; the continued baptism of Mohammedan converts, especially in Persia; the open acknowledgment by the leaders of the Indian people of

the moral authority of Christ, and their constant appeal to his teaching and to the New Testament; the rich gains and the Christian fidelity of the congregations in Korea and Africa.

The Presbyterian Home Board, now known as the Board of National Missions reports 7850 different enterprizes. The great majority of these are churches or mission Sunday schools, but 207 of them are schools, 122 are neighborhood or community houses, and 32 are medical stations. These cover a vast extent of territory and touch intimately many different races living under circumstances of the most varied sort. Over 4300 missionaries are engaged in this widely scattered work.

We were able to have a conference for several days, with addresses inspirational as well as practical, under which latter head came talks on hygiene, sanitation and care of children. Also church questions arose for debate, and problems were brought forward for solution.

Should this woman, who had had a Christian marriage and was led through the influence of her relatives to leave her husband and marry another by native custom, now repentant, be allowed back into the Christian village? And should her husband receive her again into his house, he who had meanwhile been living right and alone caring for his one child and preaching the gospel faithfully?

What about this other woman who was a thief, caught many times in the very act, and whose husband was loyal and true,—should she be compelled to leave the Christian village?

What about this man who has gone away for work and will not support his wife or his children, and the report is that he has married another?

What shall be done to encourage church members to give more freely and liberally to the Lord's work?

Should not the preacher or evangelist receive his back allowance, or shall it be cancelled and they start in again from date?

What shall be done with parents in Christian villages who are indifferent about sending their children to school?

The missionary heard of a case of a man who owed a debt of long standing, to pay which he had promised an ox. Finally he came with a little lad, perhaps ten years old, saying he no longer could pay the ox but would give this boy instead. The lad was a product of domestic slavery conditions,—not the man's own boy. He was refused, as no Christian will have anything to do with slavery in its hydra-headed forms. Before the matter could be settled the man cleared out, leaving the boy in the Christian village. He absolutely refused to follow after his old master, as he received nothing but bad treatment and but little food, so that he was thin and weak. What measures should be taken in lieu of his need and as his master also did not want him again? Did the missionary do wrong in handing out the 3000 escudos (value about $.90,) to close the indebtedness and then to make provision for the lad with one of our elders at another out-station? He wants to enter school and learn. I wonder what the future has in store for him, and how he will be cared for!—W. C. Bell, Bailundo, **Angola, West Africa.**

Episcopal, Presbyterian, Methodist, and other churches from America have been celebrating in Manila, Iloilo, and other cities the end of **twenty-five years' work in the Philippines.** Facts concerning growth, gathered from all American bodies having work there, show the existence there of 955 Sunday schools with seventy-five thousand pupils, six hundred native pastors and evangelists, Protestant churches of all names. 2,000,000 Bibles or portions have been distributed. The data do not cover Roman Catholic churches, which were there long before 1899, and started under Spanish auspices.

There are two theological seminaries in Manila. One is Episcopal, the other supported by a union of Protestant bodies, the Presbyterian leading in number of students and amount of money contributed from America. Both of these seminaries are filled to capacity, and each has a waiting list. These candidates for the ministry are natives, and come from ten dialects or tribes, Tagalog being most numerous. The candidates hail from nearly all the islands, including even Mindanao.

A marked feature of the anniversary

celebration is the exhibit of athletics. American missionaries taught the young men to play base, basket and football. Some of the Orient's best players have been developed in the twenty-five years. On a recent tour of a baseball team of Filipinos visiting Japan and China, the islanders won all the games. Along with athletics the missionaries teach self-control, team work, clean lives, and long periods of self-discipline in training. In Manila and most Philippine cities the various bodies have united in celebration of the anniversary. In the addresses the progress has been attributed to the gain in intelligence due to the public schools.

Summer Christmas Trees.

Would you not like during the summer to prepare for a "Summer Christmas Tree," making gifts for the boys and girls of missionary lands? They should be sent early in the fall to insure their receipt in time for Christmas.

Send balls, pads, pencils, tops, knives, beads and dolls by the dozen if possible, as practically the same thing has to be given each member of a class. Do not send second-hand clothes, scrap-books or toys: only those in good condition!

Send small and medium size dolls, bright colored yarns and embroidery silks, crochet needles, scissors, needles and pieces of new cloth, Christmas tree decorations.

Paste plain white or brown paper on the address side of postcards, if the cards have been used. Be sure the pictures are colored ones of flowers, trees, birds, children, etc., and are carefully selected to be worthy of the message they will bear, as texts will be written on them.

Write to the office of your missionary society for full instruction as to forwarding.

Something Quite New.

I have taken the students of the class to many villages around Berhampore. One day we decided to go to a village, but we lost our way, and at last found ourselves in the middle of a bare field. There were no houses near, no sign of people, and no shade.

We were tired and hot with our fruitless wandering, and did not know which way to turn. Just then an old man came up, and we asked him to show us a way back. He seemed very astonished to see us, and asked why we had come there. We told him of our intention, and he became our guide, and led us on through a piece of jungle, and then to an open space where we saw two tiny thatched cottages, and about a dozen men and eight or ten women.

They were preparing a feast for a marriage ceremony. They stared at us with amazement. They were very ignorant, and did not properly understand Bengali. They gave us a mat, and we sat down, and then sang a hymn. After that, with a mixture of Hindi and very simple Bengali, I tried to tell them the story of the Prodigal Son and of God's wonderful love. We were amazed to see how eagerly they listened, and some of them had tears streaming down their faces.

The old man who had led us there said: "Ma, we have never before heard what you have been saying! We did not think God was our father. We are common, low and poor, and people despise us. That God loves us is something quite new to us."

There is a sound of an awakening. Our country is waking and advancing, wanting and striving to choose a place for itself. I think it is our work to awaken India by blending the gracious sound of the Father's love with that sound of national awakening. But by what method and in what manner this can be done is the special problem before the preacher and the Christian worker of today.—Miss Sarojini Mittra, Berhampore.

An Indian Priest.

Cuenca is the largest city of the southern provinces, and the most fanatical large city that exists in Ecuador.

In all this fanaticism we found one godly Indian of pure blood, and he was a priest, but not of the first order of preaching class. This man was a scholar, versed in Hebrew, Greek and other languages. We found an opportunity to talk with him about the Lord Jesus, and to our surprise he responded whole-heartedly. He had met foreigners before, but of a different type, so that he exclaimed, "Surely this is a very odd thing, that a gentleman from a distant land should talk with me on these themes!" He took us into his study and showed us his Bible, and we enjoyed a very pleasant time with him as we conversed about spiritual things.

A street meeting in Guayaquil, Ecuador. Missionaries have much need for the "Way to God," by Moody, and "All of Grace," by Spurgeon, in Spanish, to give to those who become interested in the gospel. Many have thus been won to Christ.

In all our travels in Ecuador or other Latin American countries this is the first time we ever met a priest leading a godly life, and our quest for information has taken us into their churches and monasteries, giving us an opportunity to see sights and hear sounds that are not often available to many others.

God blessed our meeting with him, and we were able to gather valuable data. He presented us with a book he had written about the Cañar Indians, a pre-Incaic race. This man, however, was all taken up with his church. He has never known any other, and although he admitted the gross sins committed by the priesthood of the country, still he was content to cast in his lot with them.

How these people need your prayers! How they need the Bible! How they need the preaching of the gospel! How they need to know this that they might call upon the Lord! "For whosoever shall call upon the name of the Lord shall be saved."—George P. Simmonds.

Consecration in Korea.

Last Sunday we dedicated the new church at Cha Chak Dong. The story of the subscription for this church has been told before but I am going to repeat it here.

It was a cold day last March. I drove the forty miles from Pyeng Yang for the Sunday service. Over four hundred people were packed in the old shack of a building erected for one hundred people. I should say "in and about," for they asked all the some one hundred school children to go out in the cold to make room for the grown up folks.

After the sermon they started the subscription for the church. When they had secured about half what they must have or fail, the subscriptions stopped, and it seemed the end had come. In the lull a letter written on a scrap of paper was passed to the pastor. He glanced at it, attempted to read, and handed it to the local preacher. This man also attempted to read, his voice broke, and he handed it to one of the teachers. This is what he read:

"This is the saddest day of my life. God made me like other people, and I want to help build the new church. But I have no money, not even the tenth of a sen. Neither do I have a switch of hair to take off my head and give, as other women have done. I do not even have a wedding ring to take off my finger and give, as many women have just done. My tears are flowing down, and I can scarcely write, but I have decided to cut off the hair from my head and give that as my offering. I will bring it next prayer meeting night, and it can be sold for a yen and half."

The reading of this letter brought tears to many eyes. It also started the subscription again. Some doubled what they had given, and many who thought they could give nothing gave good gifts. The total was doubled, and surpassed the best expectations of the day.

This letter was written by Myungsim, one of the students in the Pyeng Yang Bible school who was visiting a friend in that town that day.

A missionary present gave ten yen in place of the hair, and it was not cut. The total received that day from the girl's letter was about 700 yen, or $350. One telling of this story in a letter to America brought $500. Not only this, but inspired by this incident the people of Cha Chak Dong went on from the church to a schoolhouse. In the spring the schoolhouse will be dedicated for the 120 boys and girls. This whole plant, including pastor's home and caretaker's house, represents a property worth 6000 yen, and from one of the weakest groups of a few years ago has become one of our strongest country centers. Best of all, the past year has brought a fine revival, and the membership has doubled since the church building began. As the pastor said on the day of dedication, if we will only testify for Jesus Christ by words and heroic deeds he will build his church on a sure foundation.

I know of no land in which such testimony brings larger results in kingdom building than in Korea today.—Rev. John Z. Moore.

FRUIT FROM THE FOREST.

Andrés Argote was laboring on a plantation far away over the Andes, down in the forest country of Peru, inhabited by the Campas and Chunchos and other painted savages. He himself is as dark as the darkest forest man, but his mother tongue is the quechua of the mountains.

The name and address of one of the chief men of that plantation came to the missionary in charge of the gospel press in Lima as being interested in the gospel, and a little roll of copies of "El Heraldo" was sent to him each month for distribution. Don Andrés got a copy, and was interested. As he read successive numbers his interest in the gospel way of salvation grew, until it made him quit his job and set out in quest of some one who could lead him into fuller light. He went first to Tarma, but did not find a pastor there. From Tarma he went on up to Cerro de Pasco. Here he attended the meetings and learned more of the way of truth, but no one helped him as he felt he needed. He started out for Lima across country, that is, over great mountains, desolate punas and deep valleys. After some two years of wanderings he arrived in Lima, and sought out the church whose address he had seen so often in print. He called on the pastor. Could he get work? He was determined to stay in Lima for a year or two, and learn all about the gospel which had transformed him, then go forth and teach his fellow Indians.

He could not find work at once, so he enlisted in the gendarmerie for two years. After two months' training he was placed under orders to proceed to the interior on duty. This would defeat his purpose, so he took the matter to the Lord in prayer. An opportunity was given him to join the band, and as this would keep him stationary in Lima he accepted. He continued to get to most of the meetings and Bible classes, joined an inquirers' class, and was baptized some weeks ago. Now, if he can get training for the work of an evangelist, he will get it. If he cannot, he will go without. But his fixed purpose is to devote his life, when he is free, to reaching those of his own race with the gospel which has saved him. His intention is to go from hacienda to hacienda, taking work as a plantation hand, so earning his living as formerly, and teach the Indians wherever he goes the message of salvation by grace. And Argote is one of those men who burn with a deep fire of purpose. Though he can exercise all the patience and dogged silence of his race, yet when the occasion calls he must play his part, he has a destiny to fulfil, and no personal consideration will detain him, as we saw demonstrated recently in connection with the persecution of one of our native pastors.

Is it worth while sending out thousands of copies of "El Heraldo" month by month? Surely! Argote is but one of many whom we know who owe their knowledge of the gospel to our papers. Don Justo Llerena who so ably served on Urco farm and maintains an excellent testimony away in his forest home, came to the knowledge of the gospel through "El Heraldo." The majority of those whom we baptize each year on our trips in the interior testify that they owe their first

interest in the gospel to "El Heraldo," and that "Renacimiento" fed the interest and led them on. It is abundantly worth all the cost and labor involved to keep up the stream of these papers flowing through the mails, in which they go throughout Peru free of postage. They reach thousands of people who never would be reached otherwise with the gospel.

We believe the Lord, who has so signally used these periodical messengers, would have them carried on, and that he will provide whatever is necessary. In this faith orders have been sent to London for two tons of printing paper, one for "El Heraldo" and one for "Renacimiento." This will give us approximately a year's supply, and on the most economical terms. To cover this order, purchase and shipment will cost £55, to be paid in London through the E. U. S. A. office, and a further £10 for customs and handling charges here. We are looking to the Lord to provide these sums through his people whom he has interested in the work of the gospel press in Lima. Donations should be sent to the Evangelical Union of South America, 8 and 9 Essex Street, Strand, London, W. C. 2, with instructions to apply them to Lima Press paper account.—John Ritchie.

MISSIONS AMONG MOSLEMS.

When the Patriarch of Jerusalem learned that the general conference of missions among Moslems, conducted by Dr. John R. Mott, was to be held at Jerusalem last spring, he gave one of the most beautiful illustrations of spiritual hospitality in recent years, inviting the conference to meet in the beautiful Greek church on the Mount of Olives, and providing entertainment for the delegates, even opening his summer place. This church is built on the spot where our Saviour first appeared after his resurrection. Some delegates slept in tents under the olive trees. Within the church round a table forming a hollow square the delegates sat and discussed the findings on twelve themes of moment,—accessibility and occupation, evangelism, church, Christian education and literature, leadership, medical, social and women's work, missions and governments, missionary coöperation and spiritual dynamic. There was a remarkable unanimity in the decisions. The findings will be published, showing the impact of Christianity on Mohammedanism.

The findings show (1) unmistakable signs of the disintegration of Islam. This is true politically, as seen in the abolition of the caliphate and the rising tide of nationalism in Egypt, Syria, Palestine, Turkey, Mesopotamia and India; socially, as indicated by the marked rise of women, in startling contrast to the past; intellectually, powerful traditions having relaxed their grip and the increase of literacy leading to ferment, unrest and revolt; religiously, as shown by changing views regarding God, life and religion, so that unless Christianity supplies a substitute it were better had there been no breakup. (2) Marvelous accessibility to the friendly forces of Christianity. Every government except Turkey is more open than five years ago, and even Mustapha Kemal is really helping religious liberty by his consistent rulings in regard to all religions, beginning with his own. (3) Religiously, there is instead of the old time pride and self-sufficiency a questioning and humble spirit, and a spiritual hospitality to the gospel message unknown before.

Dr. Mott said that Protestantism has relatively overlooked the Moslem world. He answered the question, Why have we so little to show for a century of work in Moslem lands? by saying that if Protestantism had done no better in dealing with the Buddhists in Japan or the Confucianists in China or the Hindus in India than it had with the Mohammedans, it would have no more to show for its work in those areas. He had reached an overwhelming conviction that there is nothing inherent in Mohammedanism that should cause us to relax our efforts or doubt the favorable outcome. There is no reason why we should not have greater victories there than elsewhere. Testimony has been gathered in large volume proving incontestably that Moslems can be converted, have been converted, and are being converted. He gave the figures proving how comparatively little had been done for Moslems.

What can Protestantism do? What is needed is a positive, constructive, non-controversial and irenic approach, different from the past in many ways, and Dr. Mott reported that this now characterizes the

An average bamboo thicket. Photo from Dan Crawford, Belgian Congo.

approach, method, message and spirit. We must have a more thorough and highly specialized training for missionaries to Moslems. The Protestant forces must get together.

Dr. Mott then considered at length the Eastern churches and their present condition, showing that alone they cannot accomplish the conversion of the Moslem world, while it is incumbent on Protestantism to release their vast energies for help, multiply our contacts with them, and strengthen their hands.

The Backward Look.

Can we cast our minds back to the time when Canterbury was a mission station,—even as Likoma, Kampala, Kasenga, Serampore, Darjeeling, and a thousand other places today are mission stations?

A letter is on record in which Pope Gregory relates to Eubogius, bishop of Alexandria, the first successes of the English mission at Canterbury. This is what he wrote from Rome:

"As you not only do good yourself, but rejoice to hear of it in others, I repay your favor in kind, and tell you a tale not unlike your own. The English race, situated in the far corner of the world ('gens Anglorum in mundi angulo posita'), has hitherto remained in unbelief, worshiping stocks and stones, but aided by your prayers I made up my mind (it was God who prompted me,) to send a monk of my own monastery to them to preach. With my leave he was made a bishop by the bishops of Germany, and with their encouragement reached that nation at the end of the world ('in fine mundi'). And now letters have just arrived telling us of his safety and of his work. They show that he and those who were sent out with him shine amongst that nation with such miracles that they seem to imitate the mighty work of the apostles in the signs which they display. And at Christmas last more than ten thousand English people, we are informed, were baptized by our brother and fellow bishop.

"I tell you this that you may know not only what your words are doing at Alexandria, but also what your prayers are doing at the world's end. For your prayers are where you are not; your holy works are evident where you are."

And now all Christian folk have the privilege and duty of praying for the peoples who to us are "in fine mundi." Let us pray without ceasing!

O God of love, who hast given a new commandment through thine only begotten Son that we should love one another, even as thou didst love us the unworthy and the wandering, and gavest thy beloved Son for our life and salvation: we pray thee, Lord, give us thy servants in all time of our life on earth a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren! Amen. (Coptic Liturgy of S. Cyril.)

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THE GREAT UNANSWERED PRAYER.

"Even so: I am coming very soon." Amen, Lord Jesus, come!
Revelation 22. 20 (Moffatt).

Unanswered still the great prayer of the ages,
Rising like ceaseless incense to the throne
From souls unlettered, or profoundest sages,
In choral unison, or whisper lone:
Rising where great assemblies blend their voices,
Or breathed through lips grown tremulous with pain:
But aye the deathless hope each heart rejoices,
Pleading, "Lord Jesus, quickly come again!"

Two thousand years their legends have recorded
Of weal or woe since first the listening air
Caught faintly, by one lonely spirit worded,
The accents of that mighty, mighty prayer.
Unanswered still, but every new day breaking
In waves of beauty 'gainst earth's crystal dome
Sees still a fairer dawn as souls new waking
Move into light and cry, "Lord Jesus, come!"

Not comfortless: the silence is unbroken,
He has not come, unheard the midnight cry,
But ere the silence fell some words were spoken,
So wonderful that they can never die.
Earth has no strains of music so appealing:
They turn the darkest night to radiant noon:
O words divine adown the ages stealing,—
"Even so: I am coming very soon!"

Soon coming, O thou Child-heart of omnipotence,
That speaks in terms a child can understand!
Unnumbered worlds on worlds are his inheritance,
And all things bear the impress of his hand,
But gracious are his ways beyond all telling,—
The wise may stumble, but the child shall know,—
And graciously he hears the cry outwelling,
"Amen, Lord Jesus, come! Earth needs thee so!"

Unanswered still, the destined hour none knowing
When day shall break and all the shadows flee:
But through all lands the great appeal is glowing,
With ever-widening, glad expectancy:
And hearts that watch and wait for him are hearing,
Beyond the chimes of earth that change so fast,
The golden bells that herald his appearing,
When prayer to silence dies,—answered at last!

—Edwin Botham.

A MISSIONARY OPPORTUNITY.

In the Rev. Charles W. Abel of New Guinea is to be found a missionary remarkable in the combination of evangelistic zeal with broad vision for the commercial and industrial future of the people among whom he labors. Beginning his work as a colleague of the late Dr. Chalmers, who was killed by cannibal tribes in New Guinea, Mr. Abel has carried on his labors among the savage tribes of eastern New Guinea for nearly a generation. He has seen the light of the gospel dispel the darkness of superstition and ignorance, and the pursuits of tribal warfare give place to industries of peace. Not only as an evangelist, proclaiming the gospel of Jesus Christ, has he served these people, but as an industrial leader preparing them to meet the impact of civilization by equipping themselves in various trades, resulting in the building up of numerous successful industries.

Increasingly have missionaries found that the gospel comprehends not only the spiritual necessities of mankind, but has its message as well to the intellectual and the physical. Thus there are schools and colleges in mission fields to supplement the spiritual work, while the importance of medical missionary effort has been increasingly recognized.

Mr. Abel's work in New Guinea is no exception to this general rule. Diseases, which with proper care readily yield to treatment, may become a fatal epidemic. Civilization has brought with it not only blessings, but numerous evils, and epidemics that were unknown before the advent of traders now claim their many victims. A native contracting measles resorts to what he feels is a reasonable method of treatment to allay the sensation of burning by submerging himself in water, a treatment which only too frequently ends in pneumonia and death. The health administration of well equipped doctors and nurses is at the present time one of the most pressing needs in Mr. Abel's field. The Australian government, which administers as a colony the eastern part of New Guinea, is prepared to pay an annual subsidy for the maintenance of such a hospital when once established by Mr. Abel, and under date of April 2nd he writes as follows:

"The hospital is making headway, so far as the government is concerned. It is only a matter of a few weeks when I shall have official authority to say that if a $15,000 hospital is erected here at Kwato sometime early next year, the Papuan government will provide for its annual maintenance: that is, doctor's and nurses' fee, cost of drugs, patients' food, etc. The need for this work is greater than ever it was. Everybody admits this. There is alarm because of the declination shown by the native census during the past three years. It is generally felt that the greatest need is for skilled medical attention. . . . . I am preparing the site of the hospital. . . . . So we have asked, believing."

The faith of such a worker as Mr. Abel should be rewarded in meeting this need. Here is one who has turned aside from the alluring prospects of a business career, and devoted his life to the service of a primitive people. In this work he employs the sympathetic coöperation of his devoted wife and children, who have given themselves to this great project. The value of his service has been recognized widely. As an evidence of this we would point to what the Australian government is prepared to do.

Some years ago we told the story of the need of a hospital in Siam for lepers which so appealed to one of our readers that he gave the hospital, which has been the means of blessing to hundreds of lives. We believe the same opportunity now affords itself to uphold the hands of one of the ablest and most devoted missionaries whom we have ever known, and at the same time to establish a focus of physical blessing, and thereby spiritual enlightenment, in that remote and dark spot of the world.

Try This Recipe!

Take 150 children, more or less. Mix well in some cool church on a hot summer day. Add the daily vacation Bible school program of Bible stories, supervised play, character lessons, hymns, songs and patriotic exercises. Sweeten according to taste with practical hand work, dramatization, and other expressional activities. Stir in some picnics, athletic sports, and a generous portion of good times.

The results are guaranteed to satisfy any forward-looking church anywhere.

THE PARABLE OF THE PRODIGAL SON—II.*

Rev. James Reid.

We need not spend much time in thinking about the phase of the prodigal's career which is represented by the far country. It is significant that Jesus does not spend much time on the description of it. As we read we realize that we have here the restraint of perfect art, and also the restraint of a true moral perspective and proportion. Some of our modern novelists would not have told the story like this if they had told it, which of course they could not do. Some of them would have spent most of their time giving a lurid description of the son's conduct in the far country, until we were perfectly sick of it, and began to feel that if this were a true description and there is nothing else in the world,—as many of the modern novelists would have us believe,—the world is not the kind of a place in which we would like to live. Or perhaps some novelists would put the young man's sin in a rosy light, and cover it with a glamor which would make it approved. Jesus does not do anything of the kind. He does not hide from us the reality of this man's sin and self-indulgence. He says that he went into a far country and wasted his substance in riotous living. On the other hand, he does not dwell upon that. He does not make us feel that this is the only episode in his career to remember the young man by. Jesus does not talk about this man's waste and sinfulness as if it were never to be forgiven. On the other hand, he never talks about sin as if self-indulgence was a kind of thing to be passed over. He does not mince words. He says that the young man wasted his substance in riotous living. Then he describes what happened, and that is what I want to speak on more particularly this morning.

Jesus says that after certain bitter experiences the young man "came to himself." That is a flash that lights up the whole situation like lightning on a dark night, and shows us what has been going on in the far country, and what the man has been doing, and also what by the grace of God happened to him.

He "came to himself." Moffatt translates it that he "came to his senses," becoming sane again. Before, he was not in his right senses. We get this description partly because Luke was a physician and was always inclined to dig down to the physical roots, or the roots in the mind, of a man's trouble; and so Luke says, as a doctor would say, that he was not in his right senses when he went away or when he asked the father to give him a portion of goods that he might spend it on his lusts and passions. He was in a dream, the victim of a great illusion. After that bitter experience the dream was shattered and he saw straight. He made a great discovery. He became sane. He got into his right senses. He "came to himself."

Here we find, to a certain extent at least, the true description of the nature of sin. There are people who think that sin is a natural thing for people. From Jesus' point of view that is not true. When a man is sinning he is thwarting and blighting his true nature. He is not expressing his true nature, he is taking himself as an animal, he is living in a world of illusions. The power of temptation over people lies in its being a mirage. It is false. When people sin, they live in a false world, in which they do not see anything clearly and in which they cannot be themselves. When they come back to God they get back to themselves.

Jesus did not have any light views of sin. No one ever saw what is in the heart of men like Jesus. He said that out of the heart of man proceed all manner of dreadful things. When Jesus was looking into the heart of man he foresaw the cross. He saw what would happen to him if men gave expression to what was in their hearts. But Jesus never understood that that was the true nature of man. He never met or spoke to anybody on any low level or conception of what men are. He spoke to people, and met them, from the highest point of view and with the highest conception of what a man is and may be. Jesus always met people as the children of God, as the sons of God, as spiritual beings. That was a large part of his power.

We do not realize how much we do for people by the spirit in which we meet

* Northfield General Conference, August 1923.

them. If you meet a man with the wrong outlook, you help him to be the wrong thing. One great power that our faith in people has is that it creates the atmosphere in which they can be their best. You are on the right line if you take a man from the highest point of view, because it is the right point of view and also because in that way you do your best to create and awaken the highest in him. When a man is turning to God he is fulfilling his true nature and is being his real self. We must begin to see men as Jesus saw them. Ruskin has a great passage in which he talks about human nature, and after exploring the heights and depths in the heart of man he finishes by saying, "Remember that the true nature of man is in the nobleness, not in the baseness."

It makes an enormous difference to see people on their best side. There are two points of view. You know what a checker board, or draught board, is like. You can look at it from two points of view. You can think of it as black with white squares, or as white with black squares. You can look at people like that, either as children of the devil whom God is trying to steal, or as children of God whom he is seeking to recover to himself. I venture to say that the true evangelical passion is not the passion that takes the blackest view of human nature. I do not suggest that we have any message for men unless we have a true view of what a man can be when he goes off the line. A true prophet is always something of a pessimist, because he sees the threatening vices on the horizon of a man's life which can only be avoided by the grace of God. The true prophet is always more or less of a pessimist, or has a strain of pessimism in him. But also the true prophet, a man who would win his fellows, is the man who sees that the true and ultimate nature of man is to be a child of God, and so when we go out with the message of God to call his children to him we are not going out with some strange or impossible message, but with a message which has the power to reach every man, because that is his ultimate nature, that he is capable of being by the grace of God a son.

So Jesus says with reference to this young man that after he realized what a fool he had been he turned his back on the far country and "came to himself." He became a natural human being.

How do people come to themselves? How do they make the discovery of themselves? We all need to discover our true selves. We can only live the highest life according to the idea in which we regard ourselves. How do we come to see ourselves truly? There are two or three ways.

There is the way the prodigal took, the way of suffering and disillusionment that comes through the bitter experience that sin with all its attractiveness is not so attractive as it appears to be, but is really ugly and cruel.

There are times when sin does disillusion us in this way. The war brought this kind of disillusionment to many people. I believe that the war for the first time made many people realize the teaching of the New Testament that "sin, when it is finished, bringeth forth death," literal death. The ruin in Flanders, all the waste of humanity and of God's fair country, brought home to many the crude fact that sin when it is conceived and developed and goes far enough brings forth literally death.

Sin always does have that power of disillusion. The reason some sinful people are not disillusioned is that they do not go far enough into the far country to be so. They shelter behind some prudent thing that keeps them from going far enough to realize the sharp edge of sin's reality. I think one reason why Jesus found such hope in publicans and sinners was that those people had gone so far in their abandonment that they had come up against the edge of sin's reality, and had no illusions about it. There are people who have not enough forgetfulness of self to go all the way. They sin just enough to make things pleasant, and not enough to come up against the reality. So Jesus found a place of welcome among these people, and loved them, because they had no shelter of unreality, and knew what they were up against, and so were open to God.

Again, we are brought to ourselves through a sense of futility.

How many people there are today who just feel that life is futile! They have not done anything for which they suffer in

a physical sense, but they are oppressed by a sense of futility. A friend told me about sitting with an English nobleman in his great house. This nobleman, who had everything to enjoy and to make life pleasant and happy, yet was dissatisfied. They sat in the great hall and spoke about his life. He said, "I have tried everything, and it is no good. I have tapped the wainscot of life in every direction and there is nothing behind." There are people who are saying that today. Take a work like "Dangerous Ages," which describes the life of futile, frivolous people seeking in every direction for satisfaction, and gives a vivid insight into the blight of futility that is on the life of many people today. At the close of the book one of the characters sums up the meaning of life by saying that it is so short that it is not worth while to worry about it. There are people who are feeling like that. When a man gets to feel that, he is not very far from the kingdom of God, if only he knew it. Because when a man stands up in the face of God and God's world and says that life is so short that it is not worth while to worry about it, there is apt to be a certain protest in his own soul that he is on the wrong line and is telling a lie about the universe.

But also people come to themselves along a different line. They come to themselves, for instance, through the challenge of human need and suffering.

A man like Mazzini, the heart of the Italian revolution of last century, came to himself through seeing human need and suffering. When he was a mere child he wept because he saw a beggar passing. The spirit of compassion was born that made him later on a liberator. The same thing is true of Lincoln, who when as a young man he saw a slave mart felt a burning indignation in his soul and said, "If ever I get a chance I will hit that thing, and hit it hard!" In such ways he came to himself. Life is always trying to bring us to ourselves.

But of course the only way in which a man can really come to himself is that through his experience he meets with God. That is what brought this prodigal to himself. It was not merely that he suffered: it was more than that. It was that in his suffering the spell of sin was broken, and he was laid open to the memory of his father, and of his father's love, and of all that home had meant for him. In the light of that vision of fatherhood he realized his sonship and came to himself.

That is the unique power of Jesus Christ, just to bring us to ourselves. Why do we admire and adore Jesus? Just because there is something infinite in us which the vision of Jesus awakens. When a man admires anything it means that there is in him something of that which he admires. When he admires a noble deed, or when he is in touch with some good and pure spirit and he feels admiration and reverence, it is because in himself there is something of that which he admires. So when we come face to face with Jesus we find in him a light which shines in our hearts and kindles something there because it is just waiting to be kindled. Face to face with Jesus, there are things continually stirred and awakened and brought into life that are our real and true selves, and we are able to become what we are. A man's true business in this world is to become what he is. It is only in the light of Jesus Christ that the true self is awakened, the self that we are, that God meant us to be and made us capable of being. Go out into the garden in the morning after the night dew. The drops are hanging upon the petals and the leaves, before the sun gets up. When the beam of sunlight strikes across the dull and lusterless dewdrops they begin to shine with the jeweled colors of heaven's own light. It is like that with Jesus Christ. When we stand in the beam of his light and love, things awaken in us which discover to us what we really are, and we come to ourselves.

Prayer.

Well now, Jesus comes and tells us a further thing. He says, "When he came to himself he said, I will arise and go to my father, and will say unto him, Father!" In other words, he tells us that when this prodigal came to his own natural self he began to pray.

That sounds a very commonplace thing, but that is a thing which the world needs to realize today, and does not realize. People think, and we say it to our own hearts, that when a man becomes religious he be-

comes peculiar and quixotic, that when a man begins to pray he is going off his head and has become morbid, and that when a man begins to think about God something strange and peculiar is happening to him. Really we begin to let the suggestion find place in our minds and lives that the life which Jesus wants us to live is not the kind of a life for which we were made, and that it requires qualities which we may not possess. Jesus says that when a man begins to pray and to seek for God he is not doing some peculiar and extraordinary thing, but is following in the line of his true nature, he is becoming his real and true self.

That is worth while to think about. It is worth while to realize that it is natural for us to be religious, to follow Jesus Christ, to pray and to fulfill Christ's demands, and that we are finding our true nature only in the measure in which we follow Jesus Christ and seek to fulfill his highest demands upon us. People say that religion is a morbid fungus growth, born in the darkness of a man's own heart in the face of the mystery of life. That is nonsense. Superstition is the morbid growth. Many people deny religion upon whom religion finds its revenge in the superstition in their lives. They will not walk under a ladder, or sit down with thirteen at a table, and so on. That is just religion taking revenge on them for their denial of God. It is the most natural thing in the world for a man to love God, as natural as for him to love father and mother. It is the same kind of thing; for the love of father and mother is the love of God finding its training ground. We have not trained our children properly unless when the time comes for them to throw off the shackles of our authority they naturally find their authority in God, their heavenly Father.

So with prayer. It is the most natural thing in the world. Everybody prays more or less. Some men prayed in battle and did not pray afterward. Some of them imagined that they were not themselves when they did that, but if they only knew it, they were themselves. The world is suffering from the repression of the religious instinct. In a time of great crisis and stress, when we are face to face with the mystery of things, and our own poor brains are laid to rest for a minute or two, this repressed instinct comes to the surface, and we pray.

And it is our true nature to follow in the way of unselfish life. You hear people talk slightingly about human nature. You ask somebody about doing away with war, and he says it is impossible, because war is in human nature; perhaps he will also say that it is in the Bible. Or talk to people about industrial strife and of a fuller life for working men and for all of us, and do not they imagine that it is an unnatural thing to follow Jesus Christ, and to be unselfish or to do the fine thing, or to follow the highest, or to face the tasks that Christ wants us to do, even though they seem to be impossible? It is the most natural thing in the world. "When he came to himself he said, I will arise and go to my father, and will say unto him, Father!"

Of course there are difficulties: and that is just what upsets us. People say, "The Christian life is so difficult." Therefore, because it is full of difficulties, they imagine it cannot be the natural way of life,—which is of course an absurdity. It is a difficult thing to learn anything. It is difficult for a baby to learn to take his food, or for a child to learn to walk or to read. It is difficult to do anything, because it is difficult to exercise faculties that have never been exercised. So it is a difficult thing to live the Christian life and to be our true selves, because we have not been in the habit of exercising our true selves. But that does not mean that it is not the true nature. The fact that it is difficult shows that it is the true nature of man, for the true nature of man is to overcome difficulties. What were imagination and faith and hope given for but to pioneer us into an impossible world? What was our will given us for but to stand up against difficulties? To take the view that because the Christian life is difficult it is not the true life is to suggest that it is not our true nature to be a man, but to be a sort of lizard basking on a sunny rock until it sleeps into oblivion. A man who is daunted from the Christian way by difficulties has never come to himself.

And the secret of doing it is just to get this right view of ourselves. The trouble with most of us is that we are living under

the power of the wrong idea of ourselves. When M. Coué came to England he did not bring any new doctrine, but he did suggest a new method. He suggested that when men are sick it is often because they are living in a world where men imagine it is natural to be sick, and because they do not realize they live in a world in which healthy activities are normal, and that God is always seeking to make men well. He said, "Man is what he thinks he is. The fear of failure is often the way to provoke failure, and the expectation of success is often the way to success."

There is much truth in that. It is the kind of truth that Jesus Christ spoke. He went about the world trying to get people to believe in themselves because they believe in him. His method of getting them to believe in themselves was to believe in them and to enable them to believe in his belief. Our trouble is that we are living below our spiritual level, because we are like people living in a dungeon with an open door who have become accustomed to that atmosphere, and because we have become accustomed to it will not rise and walk out of the door which is open. We have become accustomed to our situation, to believing that we cannot overcome temptation, and so we do not. We have become accustomed to believe that we cannot do certain things, and so we do not do them. It would make a mighty change in the whole of our Christian activities if when we exercised faith we believed that faith would fling the door open,—if when we face a temptation we would really believe in God's power to help us overcome it,—if we believed that prayer really gets to the heart of God and that wonderful things will begin to happen,—if when we worship God we believed that God is ready to meet us, and in point of fact we are only seeking God because he has found us,—if we believed that the unselfish way is the natural way, and that forces of good and of power are just waiting to bear us up and see us through.

We want to begin to believe in our resources because we believe in the resources of Jesus Christ. We want to begin to live in Christ's world in which God's resources are awaiting to break into the hearts of people who will use them.

That is the kind of a world Paul lived in. Soak yourselves in Paul's epistles, and you will realize that Paul was living in God. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," —that is the kind of a world that Paul lived in. All through his life he kept his soul in the attitude of daring contemplation of God, so that God was the very atmosphere in which he lived. He steeped his mind in the thought of God's power and resources as ready to work for him. The result was that he had power. Our trouble is that we strive far too much and are too restless. We want to do things, and the result is that there is a great deal of movement and nothing happens, and a great deal of noise but no miracle, because we are not resting enough on God. We do not do our work in the power of the resources of God that are finding their way into every avenue of our being to bear us up. What the religious world today wants is not more activity and organization, but more passivity. When you have a big temptation to meet, the way is not to fight: it is to relax. Don't fight it! Fall back on God, and you will not need to fight! That is our trouble,—we want to do everything.

There is a danger from this point of view in our modern emphasis on the moral side of Christianity. That is perfectly right, but the trouble with many people is that they are trying to live Christianity without Christ, to live the Sermon on the Mount without the power of the preacher on the Mount, to do Christlike things and serve God without the vision of Christ on the throne directing and empowering and controlling in a way that is always victorious. So they are always ill at ease, and unhappy, and powerless.

We want to get into the world in which God reigns, and which God loves, and in which God is father and has made us for his children, and having made us for his children and set us in this world to live, has put at our disposal resources by which he will see us through and will never let us down. That is the secret of power.

Think yourself into this world of God's resources, and you will find that your point of weakness will become the place of your strength!

THE EPISTLE OF PAUL TO THE PHILIPPIANS.*

V. "THINK ON THESE THINGS."

Rev. John A. Hutton, D. D.

Finally, brethren, whatsoever things are true, ... honest, ... just, ... pure, ... lovely, ... of good report, ... think on these things; and the God of peace shall be with you. Philippians 4. 8, 9.

This is now the second time that St. Paul has tried to say the last word, "Finally, brethren." He had written those words once before, and had tried to make them his last. It is a very human and pathetic touch, and brings us very near to him. The last word is a hard word to say, and when we have at length said it, we often go on speaking just to keep away the silence, just to spare ourselves the feeling that the last word has been said.

What is it that makes the pain of parting from our friends, even when there is every prospect that we shall meet again after a few weeks or months? What is it that we feel when we say goodbye, and watch our friend as the train bears him away from us, or the ship moves slowly from the pier and the sea steals in between us? Perhaps it is that we feel more keenly than at any other time how uncertain our life is, and what strange and grave things may come both to our friend or to ourselves before we meet again. But that is not the whole account of it. It is something deeper than any explanation; if it could be explained it would be overcome, whereas it is never overcome. At such a moment it is not the mere parting that we feel: it is other things, it is everything. That pain of the heart, that shrinking from words, that helpless looking at each other when we are bidding farewell, perhaps it is a foretaste of death.

I know no experience so well fitted to set us thinking along true lines about God and ourselves as the painful hour when we are parting or have parted from some dear friend. What truths come home to us then! That man indeed does not live by bread alone. That the deepest thing in man is soul, and the capacity for pain. That we are awfully alone and separate. That the deep cry of the soul is for love. And surely this too, that if in this life only we have hope in Christ, we are of all men most miserable. There are some things we could never have known if we had never bidden a farewell, or if we had never stood helplessly looking out after some form that we loved, if we had never had to come away from the place and to take up our usual life in the world. And there is no comfort for these pains of love but in the faith that somehow and somewhere all loving hearts that life has sundered will come together again in God.

The apostle is bidding farewell to a beloved church. He is writing the last words, and trying to make them the last. Once more he writes "Finally, brethren," just as we grasp again and again a hand we are soon to lose. Perhaps at that moment the apostle had a foreboding that these were not only the last words of this epistle, but also the last words of his which the Philippians should ever read. Perhaps something came over Paul which told him that he was near the end. However that may be, these words have such a tone of seriousness, they seem so calculated and deliberate, that we believe the apostle considered they might be his last, and so he paused for a moment after writing "Finally," and bethought himself what was the deepest, wisest, most comprehensive counsel he could give to men to help them in this life and for the life that is coming to us all.

When he had written "Finally, brethren," perhaps he wept, perhaps he prayed, and then he wrote firmly and of set purpose: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things, ... and the God of peace shall be with you."

Let us consider briefly this counsel which St. Paul held to be so momentous that he was prepared to have it go down into history as his last word to all men who are in earnest.

According to the apostle, and there is no greater authority on the interior life of man, it is what a man thinks about that decides the kind of man he is and will be.

That, I believe, is a position which will

* Northfield General Conference, August 1923.

not be seriously questioned. A man, as a simple matter of fact, soon rises or falls to the level of the things that he thinks about. The thoughts, feelings, interests, which a man allows to invade and occupy his mind, and to hang about him like an atmosphere, begin to eat into his life, into the very fiber of his moral character. They become part of the man for his good or ill. Indeed, we become what we are continually thinking about. So true and inevitable is this that keen eyes can often read the private character of a person from his face. What we continue to think about, that we gradually become, as a dyer's hand is discolored by the stuff in which he works.

To put the same thing in another way, we are—in the matter of character,—in the quality and real purpose of our life,—what we are in secret. What a man thinks about and feels after is truer to himself than what a man does or attains to publicly. For what a man does is not all his own. It was partly the world's work: opportunities came, and circumstances helped him, whereas many another has been hindered by circumstances from doing what it was really in him to do. Many a one can say quite sincerely and with pride:

> "What I aspired to be,
> And was not, comforts me."

And so a life cannot be judged altogether, if at all, by its performances. But it is different when we consider a man's thoughts and inward purposes. These are his own. They are there because in some way they suit his soul and feel at home with him.

There is another consideration which helps us to feel how momentous for each of us are the things we think about. I mean this: It is the nature of our secret thoughts to become words that are irrevocable and deeds that can never be repaired.

What is in a man is always revealing itself. We may put on a kind of life which is not in accordance with our real spirit, but the true man, the real man, is constantly peering out through the seams. Thus, for example, we often detect a tone in a man's voice or a swift look in his face, and it matters not how the man may hasten to recover himself and to make us forget in his general behavior what we saw for a moment, it will be some time before we can put out of our minds what we saw for the instant.

The things that we do suddenly and hastily are perhaps the most faithful revelations of our character, for they spring fresh from the background and real basis of our life: whereas any one can bring himself to speak appropriately and to act becomingly if he has had a little time to consider, and if he wants to stand well with people.

I should like to make one application—a very serious one,—of this spiritual law, that what appears in some sudden word or action, or in some swift look, is often more true to the real man and gives a more faithful account of his real nature than you would come at by observing his general behavior: and this because of the sudden breaking out of the real man and of his lurking possibilities.

We speak of a sin taking hold suddenly of someone or of ourselves. We have seen a life pursuing a steady and honorable course, and then suddenly going down under some sin. We are shocked and saddened and at a loss, and in our human sympathy we try to explain the evil thing away so as to save the good name of the man. Yet we must face the fact that one can do only what it was in his heart to do; we must deny that anyone can be so surprised into sin as to be without blame. No, the truth must be that some thoughts or half-thoughts were allowed to hang about the man's mind. They were never summoned peremptorily before the man's own conscience, and rebuked and dismissed. They were permitted. Now, my brethren, though we may make up our minds to let our sins or our sinfulness alone, they or it will not let us alone. And so those thoughts which the man was aware of as injurious and dangerous, but which he nevertheless permitted and did not condemn, began to work within him, training him secretly in their own way, dulling his moral sensitiveness, preparing him by a great many private disloyalties to himself to yield to the first sudden occasion to sin. That is the secret history of every sin. First it was thought (cogitatio), a vague thing brooding over our soul; then as we

did not forbid it decisively it settled down with us, until one day it came out in some sudden and irrevocable deed. Such a sin as that can never be so heinous in the eyes of God as the sin which we should resolve upon with a hard and unflinching mind: yet even in such a sin man is by no means innocent.

Perhaps, then, we see again with fresh eyes how what we think about is, as it were, the seed of what we become. Our thoughts and feelings and private pursuits and interests, it is these which go to the making of us. These give to our character, which is eternal, its particular color and bent, and at last here or hereafter its very appearance.

Responsibility.

In all that we have been saying up to this point it has been assumed that we all are responsible for our thoughts, for the movements of our minds. We may not be prepared to admit so much: although certainly the same thing is assumed in the text. St. Paul's words to the Philippians—"Whatsoever things, etc.,"—had no value at all, and might even be called unfair, unless it was somehow within their power to direct and control their thoughts and to determine what things they would think about.

We admit that we are responsible for what we say and what we do, but how can we be held responsible for all the thoughts and feelings that cross our minds? Who can resolve not to think about certain things? Who can determine that his mind shall not wander amongst forbidden places? Does a man's responsibility not begin when he has allowed his thought to become a spoken word, or his impulse a deed? We are always thinking, our minds are always working, stray feelings come and go, it seems, without our consent. Are we responsible for these?

We must answer that we are responsible, and good people have always accepted the responsibility. They indeed called such stray and involuntary thoughts the arrows of the wicked one, for like arrows they shot suddenly out of a secret place and gave us no warning of their approach. Yet when such arrows struck them, they confessed that they had sinned. And we confess the same. For, do we not feel ashamed of our thoughts, as keenly as of our words and actions? Do we wait until the world knows our sins before we fall down into the dust because of the secret state of our heart? No: we feel rather that there must have been a fitness and welcome for such thoughts in us. We feel that we must have been somehow in the enemy's country,—certainly we must have been off our true ground, which is the presence and society of God,—else the arrows of the wicked one had not pierced our soul.

And that is the reason why when one is really in earnest about his sins he asks from God not only forgiveness: he asks also for a new spirit, a clean heart, an inner defence which will in days to come give no lodgment for even those fugitive thoughts of evil which shame and harass us in secret.

Let us try, then, to accept what seems to be the fact in this grave matter: we are responsible to God and to ourselves for our thoughts and feelings, however sudden and unpremeditated they may be, because we are responsible for the general state of our heart and mind which made it possible for us to have such thoughts and feelings.

Our Lord Jesus Christ took this high ground in all his dealings with men. He made this entire and uncompromising demand. "Ye have heard that it was said by them of old time, Thou shalt not kill, ... and Thou shalt not commit adultery, but I say unto you,"—and we know what he said. That is to say, on the authority of Jesus Christ, we are accountable to God for our thoughts.

The reason why it is only just that we should be held liable for what we think about, liable for the wandering feelings and swift intents of the heart, is this: God has given us great and holy and beautiful things to think about, and to love and to live for. Do we not judge anything by comparing it as it is with what it might have been? Do we not judge a machine, for example, and condemn it when it fails to do what it was meant to do? Now, our souls were intended by God for the cherishing and consideration and practice of the things that are true, honorable, pure, lovely. It is not as if we had nothing holy to give our minds to that they wander and become polluted. It is, therefore, not enough for me to say that I condemn my-

self whenever a sinful thought arises in my mind, that I turn from it. Have I filled my heart with the things that are good and pure? It is not enough for me to say—though God grant I may be able at all times to say it!—"When I have a desire to yield to any weakness or evil, I resist it and hurry from the place." So far, so good. But more is possible, more is my duty. I may cleave to the good. I may lay hold of Christ as the companion of my soul.

Brethren, we must each take all means to defend our soul, and God's means is Jesus Christ! A heart is not safe from evil until it is occupied and possessed by good, by God. We need not stand to be shot at, so to speak; we need not be the victims every day and hour of those evil suggestions which are in the very atmosphere of the world. There is a positive step we must take in order to feel safe: we must invite and beseech Jesus Christ to occupy our soul, and thereafter we must do all that is right by him who orders our life from within.

"Whatsoever things are true, honorable, just, pure, lovely, of good report, if there be any virtue and any praise think on these things, ... and the God of peace shall be with you." I believe that what was in the apostle's mind at the moment was this, that the thing which really tells in the region of character, and which at the last will tell, is not the behavior which we compel ourselves to now and then, on certain occasions, as, for example, on a Sunday, but our daily behavior in the world, our way of taking up our life every day and of dealing with ourselves; that that, our general, almost unconscious way of looking at things, and not the attitude which we assume now and then, and depart from when it has served our purpose, really decides everything and gives us our place in the eyes of God and in the eternal world.

THE CHALLENGE OF THE UNEXPECTED.*

Rev. Lionel B. Fletcher.

And Abram went down into Egypt. Genesis 12. 10.

And Abram went up out of Egypt. Genesis 13. 1.

Amongst all the challenges which face life the challenge of the unexpected is one of the most perplexing and disturbing. Abram's life gives a splendid example of this, and in seeing his method of meeting the challenge we see the method too often adopted.

It must always be remembered that he was born into idolatry, but in seeking truth his soul became dissatisfied with his religion, and the voice of God came in such a way that he recognized it and followed it. The result was that he left his native land, his relatives and his possessions, and went out towards the unknown to seek the thing that was thought unknowable.

The world is rich when it possesses men who are prepared to do this. They often seem out of harmony with their day, and are not recognized as great spiritual leaders until long after their death. Nevertheless they represent the quest of the ages, the spirit which saves peoples. Round about us is the materialistic idea and ideal, the mad rush after pleasure and wealth and the things which can be seen and handled and enjoyed. But if the materialism of any age completely ruled the world, the people of the world would have committed spiritual suicide. They are saved from this by such men as Abram, such men as Thomas à Kempis, who in the darkest hours have stretched out hands and dared to take risks in following the inward spiritual light or the inward spiritual voice, even though they had to go out into the unknown and seek for what the world considered to be the unknowable.

Within such men are the promises of God. No one else seems to have heard them, but they have heard, and that is sufficient. Abram had such promises as "I will bless them that bless thee, and him that curseth thee will I curse, and in thee shall all the families of the earth be blessed" (Genesis 12. 2). Explain it as we like, that promise has been, and is being, fulfilled. He had the promise, "Unto thy seed will I give this land," and that too was fulfilled.

* Northfield General Conference, August 1923.

It is a mighty thing when the soul believes that it has heard the promises of God, and when it dares to launch away on the spiritual quest for truth and righteousness and the kingdom of heaven. Many young Christians have had this experience, and in their exultation and joy they have been thought mad by those who seem unable to sympathize with such a revelation of the divine to the human soul. But to those who have passed through such an experience there is certainty, and those who thus know God go out and do, while others stay home and theorize and freeze. It is those who believe who achieve and build altars and mould nations.

But it is just here that the challenge of the unexpected is faced. Somehow that famine experience which Abram had to face nearly always comes on the heels of the promise experience. I am quite well aware that it is thought completely old-fashioned to draw spiritual teaching from these Old Testament incidents, but the fact remains that there is spiritual teaching glowing from them in a wonderful way. Is it not true that many who have heard the voice of God, and have been filled with exultation over his promises, have been crushed by the fact of a famine facing them most unexpectedly? It comes perhaps somehow like this: God calls you, promises to be with you, and you go forth in exultant joy, when something goes wrong and it seems humanly impossible for the promises to be carried out. Here with Abram, Jehovah had promised him that he and his children after him should have this land, but the famine came and if he stayed it seemed certain death. There is always a test for faith after we have been in communion with God.

When the Israelites were delivered from Egypt they were immediately faced by the Red Sea, while behind them came the Egyptians ready to overtake and destroy them. God must teach us that we are not being delivered from the natural limitations and trials of humanity when we link our lives to him by faith. Christ never used divine power to deliver himself. He hungered, thirsted, was weary; he sorrowed, wept, suffered; but whereas he relieved others who needed help, he did not endeavor to escape from these things for himself. We must not think that we are in God's family for material benefit, but we will find that this is the greater truth, that although we shall not be delivered from natural sorrow and trial, Christ will be with us in our sorrows and trials to help us bear them, and these very experiences will help build our characters as nothing else could.

It is hard to realize that God is greater than any difficulty that can come against our lives. Difficulties seem so real, and God at such times may seem so far off and so unreal. With Abram there was the fact that he was faced by a famine, and there was the fact that he then moved down into Egypt. It seems quite reasonable and right, because there he would be sure of food. He did not return to Haran, but "he went down into Egypt." There is a significance even in the wording. He did not go back, but he went down. Humanly speaking he did the wisest thing so as to escape the famine, but it entailed telling lies, and acting deceitfully. He perhaps judged the Egyptians by his own standards, but he mistook them in this, that they hated a lie and soon let him know about it, too. Sarah was his half-sister, but she was his wife, and the truth which he told about her was only a half-truth, and was told to deceive. He placed Sarah in a fearful position, and he might have entailed others in sin too, and it was a cowardly action on his part.

But it is a hard lesson for man to learn that God promises and fulfils, and that lesson must be learned before great spiritual progress can be made. Going down into Egypt meant that Abram turned his back on the Promised Land. He left the altar which he had built in the first glow of his spiritual vision, and he tried to get on by his own cleverness. There are thousands in that position. They tell you that they must do certain things or they will starve. They are forced into certain things in business which they know are not right, because if they do not do them their competitors will run them off the field. Consequently they do shady things, and their business dealings are undesirable, and men know that though they may profess a good deal it stands for nothing in the way of character.

A great business man once said to me: "If I have to choose between standing well with the people in my church or the people who have dealings with me in business all the week, then I am going to stand well with the business people. The church people only know me on Sundays, and I may well deceive them as to my character, but the business people know me six days a week, and I cannot possibly deceive them as to my true character for very long." He was right. It is the life we live in the working world which proclaims us for what we really are, and if we move down into Egypt, turning our backs on the Promised Land, then we get away from the altar of our consecration and the hilltop of our vision, and it is impossible for God to bless us.

But God has his own methods of saving his servants when they thus get into trouble, and well is it when we let him have his way with us. Abram was humiliated by his experience in Egypt. If he had told the truth about Sarah no one would have hurt her or him, but he lied, and in consequence he was faced by this humiliation, that those who did not profess to know God as he did showed forth a nobler life than he did. They despised him for his lies, and the king politely expelled him from his territory. Sometimes God speaks to his children today through the nobility of the actions of some who have professed little or nothing, and yet have done nobler things than some who have professed much. God often has to humiliate before he can save. But in spite of Abram's sin and failure God was with him all the time, and guided him even when it seemed as if Abram had completely gone away from his first ideal.

Abram is called "The friend of God," but he had to learn the lessons of friendship. When he saw his failure he humbled himself in the sight of his followers. He had gone into Egypt so surely and proudly, and now "he went up out of Egypt." He publicly came out of the thing which had led him into sin.

There can be no other way for the follower of God if he wishes to remain his child, and have his guidance, and seek to grow in Christian character. If a certain course of life is wrong, it must be abandoned as publicly as it has been followed. The cost may be great, but God's honor is at stake, the man's character is at stake. If friends and loved ones know of wrong action, they must just as certainly be shown that wrong has been abandoned and repented of.

Then he humbled himself before God. "And he went unto the place of the altar which he had made there at the first, and there Abram called on the name of the Lord" (Genesis 13. 3, 4). It reminds me of that statement in the Epistle to the Hebrews, 10. 26, which troubles so many people and yet which most likely bears a very straightforward meaning: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." I believe that means that Christ's sacrifice remains, but there can be no fresh sacrifice. Back to him we must go, for there is no other hope. If we do not, then we may well despair, but if we do go back to him, and kneeling at the foot of his cross we confess our transgression and seek forgiveness, then there is hope, and we go forth forgiven to renew the battle. Anything less than that is defeat.

We are not told that Abram prayed in Egypt, but when he got right back to his first altar, then he called on God, and there he humbled himself and made a new beginning. And so it must be with us. We can have spiritual power, but we must be willing to pay the price. We may argue as we like and do what we like, but we must get back to our first altar where we had such delightful, childlike visions of God, and there we shall be enabled to begin again and go forth into power.

The story can be summarized in this way: "And Abram went down . . . . and Abram went up." Down to lies, up to an altar. Down to the world, up to his knees. A man is down when he is standing up in the world, but a man is up when he is kneeling down to God. A man goes down when he leaves his first altar of consecration to try worldly methods of getting up. A man goes forward when he goes back to the place he started from, that he may make a new beginning. It all seems contradictory from a worldly view, but "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord."

Let us then seek his ways, and we shall grow in likeness to him, as Abram did, and shall find the challenge of the unexpected bringing to us strength and calling out of us those spiritual qualities which God wants to see us cultivating!

WHAT A MAN TAKES WITH HIM.*

Rev. Daniel A. Poling, D. D.

Naked came I, ... and naked shall I return. Job 1. 21.

A man's life consisteth not in the abundance of the things which he possesseth. Luke 12. 15.

There is no denying the fact that what ever else a man may take with him when he passes from this life, moves from time into eternity, he does not take earthly treasures and physical possessions. He leaves behind his houses and lands, his cattle and ships, his gold and bonds. Naked he comes and naked he goes. "There is no pocket in the shroud."

The ancient Egyptian left chariots and furniture, robes and food and insignia of authority in the tomb of his king, but six thousand years after he closed the door we find them as he left them. The Indian swung his dead above the desert, or buried them in the crevice of the precipice or beneath rocks, and provisioned them for a long journey, and armed them to meet the enemies of the way. But where bodies have ages since returned to the dust, we gather the bows and arrows that were never used.

No, when we answer the last summons we drop our tools, never to lift them again, we leave our strong-boxes, never to open them more, and we embark upon a journey that calls for neither food nor drink.

This unescapable fact leads man to one of two conclusions: "Soul, take thine ease, eat, drink and be merry!" or, "A man's life consisteth not in the abundance of the things which he possesseth."

Of one who came to the former conclusion a wiser than you or I said, "Thou fool!"

But it must be granted that a great multitude practise the principle upon which the rich man of the parable purposed spending the remainder of his earthly life. They say, "We are going to be a long time dead. Then let us lose no time now in enjoying the things the grave forever separates us from! Let joy be unrestrained, appetite king, and selfishness master!"

The trouble with this decision is that it is a deceiver, for man can never be satisfied with things. Satisfaction never comes with the mere gratification of the sensual. Physical things have their place, and a large place it is indeed in the program of human existence, but always food and drink and their physical synonyms are the means to a greater and happier end; always they must be supplemented and complemented to create healthy bodies and souls, while unaided they dissipate the very satisfaction they promise.

The rich man of the parable, with his eyes full of his riches and his mind crowded with plans for greater barns, addressed his soul like a feudal benefactor, and said, "Soul, take thine ease!" But not even his soul could obey. Already he had robbed his soul to pay his carpenters and builders. "Soul, take thine ease!" Restlessness and a troubled bed he took, instead.

Rest and peace have never yet been purchased. They must first be earned, and then they come as the priceless gifts of God. Few men, if any, have ever earned them while devoting their energies to harvesting their own crops and building storehouses to care for some selfish increase, and no man has ever come upon them while taking a whirl with dissipation to keep ahead of the grave.

Don't be the slave of things! Few of you will ever be tempted by the more brutish and sensual things, perhaps, but there are few of us, if any, who live in those serene places that are above the call of houses and lands. The rich man's moral decay was evidenced by the way in which he talked about his stable and gloated over his fields. There is nothing in the parable to indicate that he gave his poor neighbor a single thought. On the contrary, he was counting on a long rest with no hurry calls

* Northfield Christian Endeavor Conference, August 1923.

of mercy to disturb his enjoyment. Had he been increasing his storage room with famine-stricken Egypt in mind, and had he been rejoicing in his increase because of what the surplus would mean to the hungry Samaritans, the strictures that follow his valedictory would not have been spoken.

Listen: "There is nothing on earth that looks good, that is so dangerous for a man or a nation to handle as quick, easy, big money. If it does not get you, the chances are that it will get your son. It is greater and finer heroism to dare to be poor in America than it is to charge earthquakes." Thus saith the "Wall Street Journal." The late William James recognized the same menace, and came to feel that it was again time to take a vow of poverty, like unto the vow of Francis of Assisi.

Again and again we hear it said that the poor are more generous as a class than the rich, and Jesus indirectly suggested as much in the parable of the widow and her mite. I recall an incident in connection with a great religious campaign held under the leadership of a famous evangelist who has been much criticized because of the large contributions he has received,—although his receipts for a six weeks' campaign which has never failed to leave a city morally cleaner, and thousands of individuals spiritually new creatures, have at the highest been small when compared with the returns to Messrs. Dempsey and Firpo for four minutes of manslaughter.

Mr. Sunday's revival had closed in an Ohio city, and the collection was being counted. Among the checks—and many ordinarily unfamiliar with checks used them to secure the baseball preacher's signature,—was one recognized by the local treasurer as from a widow poor unto poverty, who lived by bending over a public washtub. She had given fifty dollars. Instantly there was a protest, and the evangelist with characteristic vigor returned the check in person.

And then it was that the woman wept and said: "But you break my heart by refusing it! My boy who was a drunkard has been converted. For two weeks he has come to me sober at night. For two weeks this house has been a heaven instead of a hell, and if it were for only two weeks, all that I have given has been well paid."

Perhaps it is unfair to you not to finish the story, though its purpose as an illustration here has been served. The widow's check went back to take its place among those of bankers and manufacturers and merchants, and the next week the woman who had felt herself so blessed, awoke to find herself living in a house which no longer had a mortgage hanging over it.

Perhaps the poor are as a class more generally generous because their own physical needs are so constantly apparent, and also when a need is supplied its very supply is a suggestion to gratitude. There can be no true generosity without feeling, and because the man of the lesson had all of his own physical needs supplied, and had been so engrossed in his efforts to supply them, he had completely forgotten his less fortunate brethren. Perhaps he was unfortunate in that he lacked the reminder his poor neighbor was never without.

It takes a truly big individual to be both rich and righteous. Most of us are not nearly big enough, I guess, and some of us have difficulty to be as righteous as we ought to be even though we are unhandicapped by riches.

The testimony of a dear friend of mine who is very rich, whose possessions would make him an internationalist had his great and generous heart not already done so, is this: "The only way to be both happy and rich is to look upon what you have with the eyes of a steward, and to live as a distributor for God."

What does a man take with him? So far as those things which the man of the parable was talking about, we only have what we have given; and remember, so far as satisfaction is concerned, the very thing for which the meanest miser craves, "A man may as well fill a chest with grace as a heart with gold." Joaquin Miller sang:

> For all you can hold in your cold, dead hand
> Is what you have given away.

Let no one of us delude himself! We are all tempted, and at times desperately tempted, to fall into the error of the rich man, and some of us with far less excuse than he had. We must all fight against covetousness, against falling into a wrong attitude toward physical things and sensual. Don't be the slave of things: be their master! "When all other sins are old in

us and go about on crutches, covetousness does but then lie in her cradle."

Let us begin to practise generosity now! "Those who do not give until they die," said Bishop Hall, "show that they would not then if they could have kept it any longer." And let us give time as well as money! The man of the parable was a miser with his hours as well as with his money. He planned to squander both upon himself. The majority of us will not be greatly affected by any great appeal for funds: we could not be, for our exchequers are depleted, or rather they were never full, and ever small. But we are as crowded for time as the millionaire is crowded with funds. It is as hard for us to give a minute to the church as it is for a miser to give a mite.

Begin practising generosity now! Young people, draw away resolutely from the suggestion that you are too busy to give a portion of your week, and regularly, to some service that relates you to God's great ministry of making a brighter, a better, a kindlier, a happier, a more considerate world.

What is the remedy for the astigmatism that makes a person blind to the only road that leads to ease of soul and happiness? What is the remedy that will cure those who have the disease that was the sudden death of the man of the parable? The only sovereign remedy that I know is to give Jesus Christ the preëminence in our hearts, and the service of others the first place in our lives. "Then shall we undervalue all temporal things in comparison with him."

But what does a man take with him? That is the question. And just as there is no denying the fact that he does not take earthly treasures and physical possessions, so it is unquestionably the fact that anything he does take is of the quality and essence of his own immortal soul. That which he takes is as that which goes, and not a single hair of his physical head, nor the tiniest portion of his fleshly being may ever pass from the grim chamber to which they bear his human form. Only the soul may pass, that vital spark of heavenly flame. Thus is a single soul richer than all worlds.

Another has said that "life is but the soul's nursery." Then the supreme business of society, of school and government, as well as of the church, is the training not of bodies and minds, but of souls,—souls that never die, but souls that even as the sprout of an acorn is bent by the hindrances of its environment or strengthened by rich soil and favoring winds, may take their eternal direction from the surroundings of their childhood and the training of their youth.

True wealth, then, is soul wealth; and to these riches we all may aspire. As to its measurement, I have found the test of the wise man who said, "The wealth of a soul is measured by how much it can feel, and its poverty by how little," a good one. In these days the danger is that we shall become spiritually numb, so great are the human tragedies about us, so appalling, so colossal the physical and spiritual pain.

The morning when the little village of my youth was stricken as with a personal grief because one little boy had been swept to his death among the old pilings of the swimming-hole, seems infinitely far away. Now ten thousand little boys lie with their sisters under the weeping skies of far Japan, and children of the Adriatic wait in terror lest the guns again shall speak their death. How much do we feel? How much have we given?

But what does a man take with him? For there is that which does not remain here when eyes lose their luster, hands their strength, and speech its melody. With rare beauty and understanding Barry Cornwall wrote: "Where are Shakspere's imagination, Bacon's learning, old Galileo's dream? Where is the sweet fancy of Sidney, the airy spirit of Fletcher, and Milton's thought severe? Methinks such things should not die and dissipate when a hair can live for centuries and a brick of Egypt will last three thousand years."

It is the wealth of the soul, the treasures of the spirit, that need no pocket in a shroud, which go with man. And these alone satisfy us now. We cannot be placated with things, however much we may need them, however vital they may be when made to serve and not allowed to enslave. And these greater values we take with us when we wrap the draperies of our couch about us and lie down to pleasant dreams.

A MID-WEEK SERVICE AT KWATO.

Rev. Charles W. Abel.

At half past five this morning I awoke to look out upon an unusually gorgeous sunrise. I had merely to open my eyes to see it. There, in full view of my pillow, was a narrow strip of horizon to the east, on each side of which the land gradually rose to a thousand feet, with small islands dotted about the coast. The picture was arresting to me, although it is a scene I have looked upon for so many years.

In ten minutes the sun began to show above the horizon, and his first hot ray made the pillow impossible. Another working day had begun. Wednesday morning! I had gone to rest last night with the thought of this morning's service in my mind and upon my heart; I awoke to face the duty, the privilege, and the responsibility of the preacher of the gospel.

There is no service so enjoyable as the early-morning, mid-week gathering of the local church for worship. Even here in New Guinea we cannot get away from a certain amount of conventionality on Sunday. It is so easy for people who ordinarily do not dress to overdress on special occasions. Unfortunately the custom has grown amongst the natives who meet together at Kwato for worship on Sunday to appear looking strange, and self-conscious, in clean but often misfitting and unsuitable clothing. To the preacher it robs the service of simplicity, and to some extent of sincerity. If he could say all he thinks sometimes he would urge his flock to occupy their places in the House of God looking more natural and feeling more comfortable. The mid-week service has never acquired this habit. Then, again, it breaks up the busy week, and is generally a time of real refreshment to the smaller congregation which gathers together, not in part because it is Sunday, but for the sole purpose of worship.

Our church was three-parts full this morning. No preacher ever faced a more interested congregation. It is difficult for you to realize the attractiveness of gospel preaching to a people who are without books and all that books mean, and who to a large extent are too ignorant to understand anything but the most obvious portions of the New Testament which they can read for themselves. My congregation was what might be termed a mixed one. There were some few present whose mental powers have been so little exercised that any prolonged effort to think would quickly end in exhaustion—and slumber. To my relief my new diaconate has, among themselves, discarded the old disconcerting rule of disturbing, and instantly penalizing, slumberers: a custom which I had good reason not to interfere with, but which, while it added to the wakefulness of the congregation generally, broke rather rudely into our worship sometimes. But as the years pass, and the old generation passes with the years, the class whose brains have never been exercised with abstract thinking grows less and less, and today our slumberers are few.

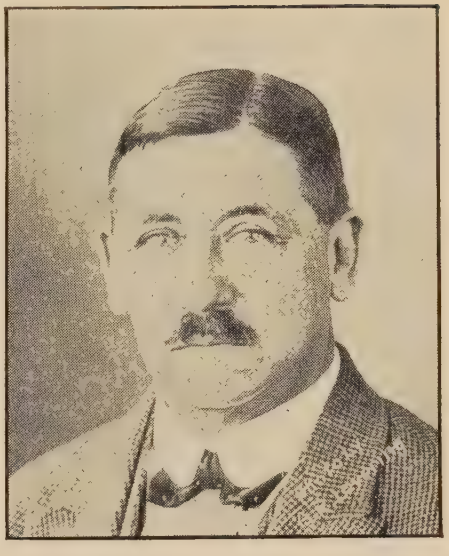
To the right of my rostrum the seats are filled with bright, intelligent, sincere worshipers: young people mostly, who lean forward in their places, and sit with their heads slightly on one side, as if afraid lest they may lose something. In many cases they will have a small notebook on their knees, and a pencil in their hands, but with wide-open eyes they sit motionless, absorbed in some, to them, new aspect of God's truth, or in some new story from his Word, or in some fresh presentation of his love, and the notebooks are little used during the service. It is almost impossible for people in America to put themselves in the place of these young Christians. I can imagine some of my ministerial brethren envying me as they realize how different their task is. Their congregations for the most part know what they know: they preach the old, old story, so familiar to some of their hearers that it has largely lost its interest. But with a congregation like mine this morning you need not be very clever to be very wise: you need not be very eloquent to be absorbingly interesting. Men in my position may be envied, but our work is not without its own peculiar difficulties. Where interest is so easily awakened, how careful we have to be not to be merely interesting! How much we need to watch that our simple message is indeed Christ's, and not ours!

Sermons are out of place here. Our people are hungering for the Word of God. Although we read the Word in the vernacular of the locality, and sing our hymns, and conduct the service throughout in the Suan language, a fair proportion of the congregation use the English Bible. During the course of the address a few simple questions are asked, bearing upon the subject being dealt with. If the congregation is in the mood to answer, there will be spontaneous and usually intelligent replies: if, on the other hand, the mass is in a silent mood, the preacher knows from long experience that it is useless persisting in the face of this, and no more questions will be asked that day.

My people were unusually alert this morning. Several questions in history or doctrine were put to them, all of which were briskly answered by a large body of the congregation, the women taking quite as much part in the chorus of replies as the men.

I doubt whether it would be right to assume that on his unresponsive days the Papuan is less receptive of teaching than he is when it appeals to him to open his mouth. He is naturally shy. To do what are quite ordinary things to us calls for a certain amount of moral courage in him. It is the pew rather than the pulpit which occasionally overawes him, although at Kwato we have neither of these articles of church furniture. He fears raising his voice in the hearing of his fellows more than he fears exposing his ignorance before his white interrogator. However, as he gradually overcomes his sensitiveness in this direction, he is increasingly intelligent, and ready in his responses.

We are just now having a series of addresses upon the Holy Spirit. It is evident that we are sounding depths of truth never before fathomed by this young church, and under the Spirit's own influence and power our Christians are being led to a truer realization of their wonderful heritage in Christ. In many of our natives there is clearly discernible a growth in spiritual things. The younger generation of Christians are more aggressive in their work for Christ. It is of interest to note that they recently combated an effort on the part of a section of the church to revert to an old native custom of feasting for the dead. Those who desired this retrograde step argued that all the heathen practices connected with the custom would be eliminated. But the opposition was so strongly maintained by the younger generation of Christians that they not only won their point, but carried their weaker brethren with them, so that no vote was taken, and the matter was dropped by general consent. I am conscious of addressing today a more receptive congregation than I have ever preached to before: a youthful and hopeful section of the church, who have a clearer vision of truth, and who are consequently finding a deeper experience of fellowship in the gospel. Amidst many disappointments there is much in this work to give us great encouragement, and to inspire in us the hope that we are on the eve of great things in Papua.



Rev. Charles W. Abel.

Soon after the service was over I received two calls to go down the hill to the village, where building operations are in progress, in order to lay out some new work. Before I had left the mission house, one of my deacons from a neighboring island came to ask me whether I could see two men who during my absence from New Guinea had been suspended from church fellowship for relapsing into heathen practices. "They are so ashamed," said the deacon, "that they do not care to

come over to Kwato, but they ask to hear your voice, and through you to seek their way back to God." And so for half an hour or so I sat with my deacon and these two brethren who had fallen victims to the wiles of the devil, and spoke to and prayed with them. There, before my eyes, was the evidence of the Holy Spirit's work! They had tasted and seen that the Lord was good: they had wandered from the fold, allured by the tempter, only to experience the truth that to live after the flesh is death, and with sorrow deeply written on their faces they now sought restoration to Christ.

Towards the end of my interview I could hardly hear Baria, who was, I could tell, confessing his guilt and expressing his penitence, because out of a black cloud which entirely covered the heavens rain was descending in such torrents that it made conversation almost impossible. A few hours earlier I had looked out upon that magnificent sunrise which seemed to give promise of so fine a day. My workmen in the village were all under cover somewhere. I had, at short notice, to accommodate myself to this fickle climate, and so I turned my thoughts, as I so often do, to America, and decided to make this slight record of the past few hours' work for Christ at Kwato. It will bring to the remembrance of my friends in America the Lord's work in far off New Guinea. It will inspire their prayers for his blessing upon it, and upon us, their colleagues.

The sun is shining brightly again. My workmen have emerged from their shelters. I must go down to the village, and lay out their work for the rest of the day.

CHRIST'S LOYALTY TO SPIRITUAL METHODS.

Rev. Henry H. Barstow, D. D.

The spiritual aims of Jesus have been usually accepted by the church as its own. Too often, however, it has been beguiled into using material methods of attaining its spiritual aims. Jesus used material methods and means for supplying humanity's material needs, but he always followed them up with spiritual effort. He never depended on them directly for spiritual results, and he never allowed himself to accept material results in place of spiritual results. One of the greatest needs of the church today is to rediscover and reëstablish the spiritual methods of Jesus for the accomplishment of its spiritual aims. Specifically it needs to become more aware of God, more aware of sin as against God, and more aware of its commission to reconcile the world to God by the loyal and constant use of spiritual methods,—prayer, witness, the Word of God, and the presence and power of Christ.

The spiritual method of Jesus is dramatically presented in the account of his temptation (Matthew 4. 1-11). In this experience he was sounding out for himself and his mission the implications of that title which had been given him at the baptism, "the Son of God." The tempter's insinuating slur, "If thou be the Son of God," presented at once a chance to doubt and a challenge to faith. Two big questions confronted him: first, Am I the Son of God, and as such the Saviour of the world? and second, If I am, what is to be my program and method? Doubtless the temptation of Christ has a personal message to every tried heart, but its meaning to Christ himself appeared chiefly on this higher Messianic level.

The first temptation met the first question by suggesting a way in which he could prove his sonship to himself: the second temptation, of proving it to his nation; the third temptation, of proving it to the world. In each case the proof the tempter suggests is a material one. In each case our Lord offsets it with a spiritual proof. He rose to the spiritual test and proved himself of truly divine proportions. We leave our readers to follow out for themselves this very interesting line of study.

As to the question of method, with which we are concerned, the answer from each temptation is no less significant, for each reveals a special way of interesting and benefiting mankind. A paraphrase will express it.

First temptation: "Can I save the world by feeding it? by providing for its material

needs? by removing hunger, and thirst, and poverty, and ignorance? Men will respond to this method. But will it save them? Nay! Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God!" Note, "Bread ALONE." He knows the world's vast material need, he does not deny it. He was hungry himself, right then and there. But he knows the human heart's deeper need, as he felt it in himself and as he saw it all about him. The spiritual method alone is completely adequate. We commend this point to many earnest-hearted and puzzled social workers who feel the inadequacy of some of their work to meet the need of those whom they serve so laboriously.

Second temptation: "Can I save the world by performing wonders and thus winning its admiration for myself as a spectacular leader? It will respond to this method, but will it be saved thereby? Would God sustain me in such a venture? Nay! Thou shalt not tempt the Lord thy God! I cannot save the world by so exalting myself in its eyes that it would lose sight of God. God will not sustain me in a method that involves useless risk and would eclipse him if it succeeded." We commend this point to many troubled pastors who are trying to hold the shifty interest of the crowds by all sorts of self-exploitation, and by sensational methods of keeping them agape. A man who hopes to save people or build up his ministry by that method is tempting God to let him go it alone, until in deep humiliation he finds out how futile it all is.

Third temptation: "Can I save the world by dominating it with civil, political or ecclesiastical power? Can it be done in that way excepting through compromise with questionable methods or use of insincere men,—by practically falling down and worshipping Satan? Nay! Get thee hence, Satan! For thou shalt worship the Lord thy God, and him only shalt thou serve." We commend this point to those who after centuries of oppression and cruelty in the name of religion still persist in trying to bring in the kingdom by applying civil or ecclesiastical authority to the convictions and consciences of men.

One is tempted to ask if the church is not in danger of an equally real, though obvious, lapse into this fallacy through over-elaborate, expensive and highly centralized organization. Overhead management has sometimes become so top-heavy with officialdom that it has developed into a sort of graven image, made in the likeness of service and in the name of God, but displacing him in the loyalty and devotion of God's people. Simple and sufficient organization is needful, but super-organization is fraught with the gravest perils. Those who pray for an organically united Protestantism had better take heed to the lessons of organically united Catholicism. The church has survived and even thrived on poverty and persecution. It has never been able to stand affluence and authority.

Christ sensed and refused these three false methods of saving the world, based respectively on the lust of the flesh, the lust of the eye, and the pride of life, not of the Father but of the world. He realized the subtle fallacy underlying each. He saw that as methods they were material and not spiritual, and that while they might bring him temporary popularity, as they did in so far as he later used them, they offered no sufficient hope to a world engulfed in both material and spiritual sin. He turned from them to God himself and the saving spiritual realities which he represents.

Jesus soon after proclaimed his chosen method (Luke 4. 16-30) in the old home synagogue at Nazareth: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." In brief, preaching of truth, and loving human service for the spiritually handicapped, with the Spirit of God as the power behind it. The audience liked it until he showed it to them as a world program in which Jews would have no special favors. Then they turned on him in murderous rage. Right there began the crucifixion. The Jews were then dominated by a system of political and ecclesiastical materialism seldom matched in human history. Their hoped-for millennium pictured Jerusalem freed from Rome, reclad in Solomonic glory, filled with prosperous and well-fed Jews, ruled by a militant Messiah en-

dorsed by heaven and obeyed by the world, which they expected to be grateful for the honor. It was a picture mainly composed of the elements he had refused at the temptation. Jesus knew he did not fit the picture, so he proceeded relentlessly to shatter it, though he knew they would destroy him for his pains.

The Synoptic Gospels all report the temptation. John does not, but in his sixth chapter it is repeated in every essential detail. Nowhere is Jesus' loyalty to his spiritual aims and methods so vividly depicted as there. Nowhere is combined so impressively the infinite tenderness of divine love with the unyielding relentlessness of divine truth.

The message of the chapter grows out of the feeding of five thousand. This event marks the turning point in Christ's public ministry. He gives them food, and as a result of this marvelous sign they seek to make him king. Observe the combination of the three temptations. He withdraws during the night into a mountain to escape them and be alone with his Father. Next day they hunt him hungrily, looking for more signs and more food. He meets the issue squarely. "Work not for the food that perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you, for him hath God the Father sealed." When he emphasized the spiritual things for which he stood they at once reminded him how Moses had given their fathers manna in the wilderness, with the implication that they expected him to do the same. His reply is one of the most beautiful and spiritual expressions of the love, providence and longing appeal of God anywhere in Scripture. Its substance is that he himself is the bread of life, the divine sustenance for human motives, ideals and growth in righteousness. He tells them they must eat his flesh and drink his blood; and when they seem puzzled he tells them that is merely a symbol for hearing his words, which are spirit and life.

But the Jews only stumbled at his words and murmured at him. They did not get a thing out of what he said to them. His statement that they needed life and that they must get it through him alone was sheer impudence in their eyes. Finally they realized that he did not offer what they wanted in their Messiah, and disgusted with the whole matter "many of them went back and walked no more with him."

It was a critical moment. The leaders, more acute, had already left him. Now the people fade away. Few are left but the little group of the Twelve. To them he turns in the loneliness of a loyal but breaking heart: "Will ye also go away?" Peter's answer is characteristic of his great, true heart: "Lord, to whom shall we go? Thou hast the words of eternal life!" Then, as if to leave no chance for misunderstanding, he turns upon them, his chosen ones, and exclaims, "Did not I choose you twelve, and one of you is a devil?" A devil? Why this of Judas? Because in Judas was the spirit of the tempter who had tried to get him to confuse material and spiritual things. It was a warning to the rest.

The loyalty of Jesus to his spiritual mission, and to spiritual methods of promoting it as the only way of meeting the deepest needs of humanity, fully justifies Peter's further testimony, "We have believed and know that thou art the holy One of God." The Jews as a nation might deny and crucify him. It was enough if a little group were convinced that his baptismal name, "the Son of God," was valid. With them he could save the world. The long history of Christianity to the present day, and its future to the end, are the fruitage of that loyalty and of that faith.

Let us not imagine, however, that the sin of the Jews ended with them. There are church folk today who have not a ghost of an idea what a real Christian life means. To them it is a program of services, observances and things to do. To some it ends with serving tables at church suppers, running organizations and enterprises, paying the bills or seeing that someone else does it, maintaining the music or the missionary budget,—yes, even that,—and in general, living and working almost wholly in the material and temporal affairs of the church. Granting that most of this is proper and necessary for some one to do, the spirit in which it is often done fully justifies the indictment. To this class of church workers the idea that they need a life directly from God has never gotten to them in spite of all the sermons and prayers they have heard. In fact, the ser-

mon and the prayer are merely parts of the program like the collection or the anthem.

They want the minister to call in sickness or sorrow. They tell him all their family worries and financial troubles. They catalogue endlessly their physical ailments. But if he suggests that their souls need treatment, that they are far worse off spiritually than they are financially or physically, they lapse into uncomprehending silence; or, like the Jews, become offended and freeze him out.

Furthermore, upon the best of church people there continually presses the same temptation that besieged the Master, to fall back upon material methods of reaching the world. They will work hard to get strangers into the church and to social occasions with the idea that somehow the minister will be able to slip religion to them when they are not looking, or that they will absorb it out of the churchly atmosphere. It is all so subtle and beguiling and easy and cheap! How lightly we fall where Christ stood firm! How easily we tolerate "Babbitt" in the church! How casually we shade our spiritual ideals in order to hold the approval and support of "Main Street"! How strange to many of the rank and file of church membership seems the language of prayer, of the Bible, of personal appeal for Christ!

It is not so much a matter of abandoning common ways of getting contacts with people. Christ used all that sort of thing. It is a matter of really doing the thing those methods are supposed to prepare for. We do not need to scrap any machinery that is really workable. We need to vitalize it with the Spirit of God, given in answer to the prayers of his people. We need Christ's clear vision of the futility of materialistic methods of bringing in the kingdom, and his unflinching refusal to depend on them for spiritual results. "The kingdom of God is not meat and drink, but righteousness and joy and peace in the Holy Ghost." No matter how rich the church may be, it cannot budget nor buy these priceless treasures of the Spirit. No matter how well the church may be organized, it cannot quota them nor vote them into human lives. Eloquent sermons will not impart them. Great music cannot implant them.

The answer to our need is the answer Peter gave to his own question: "Lord, to whom shall we go? Thou hast the words of eternal life!" The question is not, "To what?" or "Where?" or "By what method?" but "To whom?" They are personal qualities, personally imparted by Christ. Our program is to receive and appropriate the words of Jesus as the means of bringing into our own minds and hearts his mind and heart. We need the ceaseless contacts of prayer. We need greatly a renewal of willingness and power among the laity for witness to spiritual things. That service has been largely delegated under the name of "preaching" to the clergy, and surrounded with drapery and staging that make it look well-nigh impossible to the average layman. We need the abiding habits of faith, hope and love. Above all we need our Lord as a consciously realized teacher, friend and master. We need to live on him, in him, and for him. This for us is the spiritual life, and for the church the spiritual method, to which like him we must be unswervingly loyal. As a program of saving the world it possesses a divine dynamic sufficient for the spiritual regeneration of individuals, the moral and social redemption of communities, the humanizing of industry, and the increasing establishment of the kingdom of God with righteousness, justice and peace among the nations of the earth,—provided the church will release it. If the church fails, it will be rejected or remodelled, for God's kingdom will not fail.

PERSONALIA.

Dr. G. Campbell Morgan will be stated supply in the Fifth Avenue Presbyterian Church of New York City during the months of January, February and March, 1925.

Rev. James I. Vance, D. D., pastor of the First Presbyterian Church, Nashville, Tennessee, has been granted a leave of absence in order that he may pay a visit to the Near East Relief stations in Greece, Armenia and Palestine. Dr. Vance's mission is primarily for the inspiration and spiritual welfare of the American Relief workers, who, like missionaries, need encouragement and refreshing visions of the importance and value of their work.

PASTORAL CALLING: NEW STYLE.

Rev. Fred Smith.

Tradition tells of a time in the days of the Pilgrims and for some few generations later when the pastoral duties of the minister's office were accounted one of the chief phases of his work. The fulfilment of this task was regarded as of almost equal worth with his preaching. The care of souls meant also the cure of souls. And that meant frequent visitation.

The ritual of that occasion is familiar to most of us—by hearsay. The coming of the minister was a solemn occasion. The children had to be catechized, the Bible read, and prayer said. But now all this is, with exceptions here and there, largely changed. Other times have brought forth other customs.

In many homes it is to be feared that the coming of a minister is only sequential to the coming of death. Also there is the fact that the increase of our cities with their mingled population has added new problems to pastoral visitation, while the spreading out of the people over the vast open spaces of the prairies has increased the task for the minister on the rural field. Here there often lies in the midway space between two towns an area which can well be called "No Preacher's Land," where the farmers never see a minister within their doors.

In addition to these facts many of the younger men who are in the ministry do not look with great favor on what is to them the old-fashioned habit of pastoral calling. To them it savors more of mechanism than of morality; it is stilted rather than spiritual. Not that prayer and the reading of Holy Writ have not a place in parish visitation. They have, on occasion. Happy is the man who knows how to create the occasion! But honest truth compels one to say that few there be who know how to make it. This is not said in any criticism of the seeming lack, but is merely a statement of fact.

The saving grace of this condition of affairs is that many a minister knows there are more ways to the heart of a man than by a certain stereotyped custom. The writer of this article was reared in a religious home where ministers came and went "just as if they were at home," and apart from the grace spoken at meals he does not recall a single instance in which the old time Pilgrim ritual was observed. Yet, in high converse on spiritual things, that family had many an hour of high visitation from the living God. It is good not to limit too readily the grace of God to one good custom. Rather is it well to see if God is not fulfilling himself in other ways.

This we think can be said of pastoral visitation in these days as a means of bringing God to men: because a minister is not always on the doorstep of his parishioners is no evidence that he is not attending to the duty of pastoral calling. He may be doing that, but doing it in a new way. What these ways are we will enumerate a little later.

Here it is pertinent to say that we still believe enough in the old-fashioned way of pastoral calling to account it one of the most fruitful aspects of a man's ministry. As Dr. Soares has said, "In contrast to the more brilliant success of the orator and of the executive, the pastor is sometimes less esteemed. But the ablest ministers are insisting upon the continued importance of this great religious function." Many a young minister needs to re-read that last sentence of this eminent thinker. It is the testimony also of men like Dean Brown, who is also the pastor of Yale University, of Henry Sloane Coffin of New York, and Parkes Cadman of Brooklyn. In spite of the manifold duties of the ministerial office in these days, these men not only stress the importance of the pastoral office, but they also practise it.

Very interesting was a paragraph which appeared recently in which it was said that "the Rev. Albert Peel, who is so ably editing the 'Congregationalist Quarterly,' was called a little over a year ago to the pastorate of a church in London. He resolved to become acquainted face to face with all his parishioners, with the result that after a three months' survey, a month's vacation and eight months of strenuous visiting he has made 2000 calls. He did not find the work all romance, often having to take himself by the scruff of the neck and make himself face the sordid streets when it would have been pleasanter to read a tempting book. Each week he devoted three afternoons and two evenings to the task,

and now at the end of the year the task is finished and acquaintance is mutual between pastor and people."

We still believe enough in the old-fashioned method of calling that we would say to every minister, Go thou and do likewise! And if it seem that the time one has is too short for this duty, we would direct attention to these words of that prince of pastors, Dr. Theodore L. Cuyler:

"There is about one minister (or two) in every generation who is so situated that he cannot be a visitant of his vast flock."

Yet, while we emphasize the worth of the old style of pastoral visitation, we would the more draw attention to the newer aspects of this permanent duty. It cannot be gainsaid that the increasing multiplicity of incidental organizations makes such serious inroads on a minister's time as to sometimes make pastoral visitation impossible. It may be, however, that what is most needed just here is not the lessening of one's duty, but the broadening of one's conception of pastoral visitation. Pastoral visitation is a wider thing than calling on the women members of the congregation between the hours of three and five in the afternoon. Henry Sloane Coffin has well defined the pastoral relationship for our day as the ministry of friendship. Anything that conserves that end is pastoral.

This, then, is the first suggestion concerning pastoral calling, new style: If you cannot go to your people, why not have them come to you?

It can be done. We are rather shy of those efficient ministers who have certain office hours wherein they can be seen by such as need their services, but the underlying thought is the right one. For a record of high success in this method we would refer to an article by Dr. Charles M. Sheldon which he titles "The Protestant Confessional." Here in a room of the church every Sunday evening for a certain stated time he stayed, that they who needed friendly counsel might come and speak of their need. Again, from a different angle I saw the same idea in operation with regard to the young people of a church. The pastor had called a group gathering of young people for Sunday evening at the supper hour. They met informally, having a sing around the piano, and then, after a light lunch, they talked in open converse of the facts and problems of youth. I recall another time when the headmaster of an Academy in New England told me of a Fireside Hour which he had with his boys on Sabbath evenings. This is pastoral calling, new style.

Perhaps the most difficult group to meet in the pastoral relationship are the men of one's congregation. Too often they have come to think of that as a woman's necessity, but, no, thank you! they are strong enough to go it alone. Only a few days ago I overheard a man saying that so far as he was concerned he had no particular desire that the minister should call on him, but of course there were some folks, he added, who felt that need. Yet if one's preaching is to be effective one must know the people to whom one is preaching. And the wise pastor sees to it that he cultivates the ministry of personal friendship with his men.

It is not enough to do as some ministers do, join up with some fraternal or social organization that he might get "next" to the men that way. That is good so far as it goes, but it is not good enough. The atmosphere of fun and jollity is not always conducive to the revealing of the deeper feelings of life. You may slap a fellow on the back, but this is no certain proof that you have touched his soul. For that it is best to see the man alone. But beware lest you come in too direct a fashion on this business! It is often the longest way around that is the shortest way to the heart of a man.

Such a method is that employed by a ministerial friend of mine in one of our Eastern cities. He employs his Monday mornings in an unusual way. Every week he makes a point of casually calling on some of his men who are in business positions, and without making his call too long he finds what the reaction of the man was to the sermon of the day previous. Thus does he come to know what each man is thinking on the deeper things of life.

Another minister I know, who is situated in a rural center, has a rather novel method of getting next to his men. He publishes a church monthly paper. This periodical

is financed by the securing of advertisements from the local stores. Month by month as he goes for these advertisements he makes a point of having a talk on things of eternal worth with the men. A superficial observer would say that he was getting advertisements for a paper, but the pastor knows that he is not only cementing friendship, but also securing source material for his sermons.

Though you are a busy minister, it is at your peril that you allow your pastoral calling to go by default. If it be that you cannot find the time to follow the pastoral calling very much in the old style, we commend to you pastoral calling, new style.

REVELATION CHAPTER 18.

Rev. Robert Cameron, D. D.

In the last article by me appearing in the RECORD it was assumed that Revelation 17 gives a view of the future Babylon in its moral aspects, that is, the principles on which all its affairs, sacred and secular, political and commercial, national and international, will be conducted in the day of its revived greatness. This system of a coming day is represented, in symbol, by a "woman and the beast that carried her." When that system has served its purpose in the interest of the beast of the ten kingdoms (Revelation 17. 16-18) who has received fulness of power from the dragon, or Satan, then he will utterly destroy the system as represented by the woman.

Now let it be borne in mind that Babylon of history grew out of Babel, which was the scene of the first center of organized rebellion, in human history, against the definite command of God as given to the race of man (Genesis 11. 3, 4, 9), and Babylon will be the last great center of organized opposition to the plans and purposes of God in the history of the human race in the world. Moreover, what is called civilization was born here, and after many centuries of control it will die here in this same center of coming greatness. Here it had its cradle, and here it will find its grave. Here the first budding of human government started (Genesis 10. 9, 10), and here it will come to an end. It was on this spot that man built a tower which he intended should reach to heaven, and here like a millstone thrown into the sea it will sink to perdition and be seen no more forever.

For many centuries the plains of Shinar, on which Babylon was built, have been an abandoned desert. There have been a few villages and some nomad tribes, but they were without any organized government or protection of life, either for the nomads or for the traveling investigator, searching for the obscure marks of an extinct and buried civilization of many centuries long gone by. But now we see these lands, when freed from the dead hand of centuries of cruel oppression, awakening to life and gaining an apparent consciousness of a new civilization and of a coming nationhood. Together with this there are new world conditions and new infidelities approaching to a lawlessness that many thoughtful men fear will soon dominate all forms of government amongst men. Is this a dream? Hardly a dream without a fear that "it is certain, and the interpretation thereof sure." The men of the world are looking for the "superman" of the earth, and prophecy declares that he will come, but the Christian man is longing for the Man from heaven, and he will surely come. A part of humanity is looking for the man-god, but those who believe the Bible to be the Word of God are waiting for the return of the God-man from heaven.

This center of ancient human greatness was the cause of the recent world war much more than was realized at the time. One great nation cast her covetous eyes on this land, and fought for its possession that world supremacy might be obtained. It was also the ambition of Alexander the Great to make this city the center of his universal empire, had his life not ended in such a sudden and tragic death. It is a matter of history that this spot was selected by Napoleon as the capital of the world empire that he aimed to win by the heroic efforts of his French battalions. But God's time had not arrived, and another and a greater man—the superman of whom much

is said in the press of the present day,—will have given to him by the coming ten kings of the revived Roman empire the domination of that land. The course of that coming man will be entirely directed by the "dragon," the god of this age (Revelation 17. 17).

It will be remembered that this is a part of the land promised to Abram: "From the river of Egypt unto the great river . . . . Euphrates." This promise to the Chosen Seed of Israel's race has never been fulfilled, but events transpiring now indicate that God will soon bring it to pass as a matter of history.

Until recent years it has been generally taught that no city on the site of ancient Babylon would ever be built again, but a more careful study of the prophetic Scriptures make it certain that there are many things to be fulfilled yet in that historic city. See Isaiah 47. 11; Jeremiah 51. 63, 64; Revelation 18. 21 for definite predictions of coming events. From these Scriptures it will be seen that while in the past the decay of Babylon's greatness has been gradual for a number of centuries, the symbol of its future and final fall is that of a great millstone cast into the sea, "Thus will Babylon, that great city, be cast down." So slow has its decay been in the past that even now a city called Hillah, having about 12,000 people, is found in the midst of the mounds covering the spot. As all prophecy is certain of fulfilment, Babylon must rise again as the "golden city" to more than its past luxuriant greatness, and come to a sudden and tragic end.

Why Babylon?

Take a map of the world and observe what countries surround the Mediterranean Sea. Being in the middle of the earth, as its name signifies, the most important parts of Europe, Asia and Africa are washed by its shores, and it is thus naturally situated to be the highway of the nations and the depository of the riches of the world. Prophecy makes it plain that in the future, under the direction of Satan, this part of the world will assume for a brief period a still greater prominence than it ever attained in the past. But after that period of secular greatness, then Emmanuel's land, the center of this center of the earth, will under the divine direction become the permanent center from which the kingdom of God will rule the world in divine righteousness and everlasting peace. Then, also, we should bear in mind that in the beginning of human history Babylon began that course of wickedness which will be concentrated in her again at the close of this present age. We have seen that the first act of man in proud defiance of God was at Babel. Here man prepared to make himself great in defiance of God and apart from him. A thousand years later Babylon came to the surface under Nebuchadnezzar, and again glorified herself and destroyed God's people.

Apart from prophecy it is certain that the wonderful fertility of this land will attract the energies of men as the chief sphere of their operations. Moreover, the plains of Mesopotamia are by nature ready made for the hand of man, so that its prodigious fertility, with vegetation ripening under the rays of a tropical sun, adapt it for the concentration of the world's enormous riches. In addition to these natural conditions, when Israel with all her wealth and commercial energy, has a home in Palestine, as the connecting link between the Mediterranean and Orient, the Euphrates will be as much a necessity as the Danube is to Central Europe. Amidst this vast wealth, with the people of the Orient and the Occident meeting, the "golden city" will immediately arise, and again become the center of voluptuous depravity, the enemy of God's truth, and the subject of his vengeance in that coming day.

It is important to notice the last verse of chapter 18: "And in her was found the blood of prophets and of saints and of all that were slain upon the earth." It would be difficult—even impossible,—to find any city or any system in which is to be "found the blood of all that were slain upon the earth." This is the totality of human guilt. How can this be? As bad as Rome has been, it is impossible to lay such a charge against her in truth. Babylon, however, in its final condition, will sustain every system of evil, ancient or modern. It will aim to conciliate all varieties of creed. It will ignore the truth, and its legislation and education will discard the Bible and

will thus please all except those who truly and devoutly serve God. It will patronize and cherish every influential form of evil, and by that fact it will contract the responsibility of all their guilt, and therefore become guilty of all the blood shed upon the earth under the direction of these systems. Such a comprehensive system of latitudinarianism may well be called "the mother of harlots and abominations of the earth" (Revelation 17. 5, 6, 18). No ecclesiastical system of the past could be truly represented as ministering wine, the symbol of joy and gladness, to the nations. These systems have bound hard and grievous yokes upon the necks of men, but a future latitudinarian system will seek to gain influence over all by catering to the wishes of all, even at the sacrifice of the truth and the known will of God, giving liberty to the minds and the tongues of men, and stimulating their energy in the pursuit of material good alone. This system may be fitly represented as ministering wine to the nations, although at the end it may be the "wine of wrath." This coming system will adopt the superstitions and the iniquities of every age in the past, and in the end will become the nurse and the mistress of the Antichrist, who will then build the edifice of his glory upon the ruins of that system, reigning in its stead.

But there ariseth a light in the midst of this darkening. There will be the heroes of faith in the midst of it all, who overcome by the blood of the Lamb and by the word of their testimony, and who do not love their lives unto the death.

THE TRUTH ABOUT TITHING.

Dan Crawford.

There is an almost tragic alliteration in this title. For the truth about tithing is that there is far more error talked about tithing than truth. Easy and elementary error too. And when it is a case of "To give, or not to give," alas! the scales tilt far too easily on the wrong side, the doubly wrong side.

Doubly wrong, I mean, for when a man wrongs God,—"robs God" is the true term, —then alas, how triply wronged is the triune man as well as his triune God!

But the immediate purpose of these lines is to rescue in a reasonable manner these divine tithes from the dust-heap of antiquity. As old as Melchizedek, what if it can be proved most pointedly that they are the most modern of all God's demands?

Too long this subject has been hidden behind the smoke screen of Melchizedek's mere name. "Without father or mother" has sent thousands off at a mystical tangent, whereas it only means "without genealogy."

All the more pertinent this in a context where long sections run, "Now these are the generations" of so and so; "And the sons of Ham" were so and so; "Shem was a hundred years old, and begat," etc. I urge, when nearly all the Melchizedek context is of this sort of "Somerset House" character, why not emerge into the sunlight of certainty by unifying the context in this matter, "without father or mother" = without genealogy!

We are not Gnostics. We do not believe that this Melchizedek was an incarnation of Christ. He is an actual priest-king. He does receive actual tithes. His name is embalmed for eternity where "the Lord" swears and will not repent that Christ is a priest "FOR EVER after the order of Melchizedek."

The manner of this phrase is far too supremely sweeping to be ignored. For Melchizedek means tithes as well as bread and wine. He is a getter as well as a giver. That name of his, those tithes of his, are the key to this article.

For—oh, yes!—is it all as big as this: The Lord hath sworn and will not repent that Christ must get tithes as well as Melchizedek? Get them "for ever," too? So dispensationalism is barred. Are we not under law to Christ?

It is God, "the first," making a first charge on all we have, "all" viewed as a unit of ten. It is God asking us to enter into fellowship with him over our money matters. From these, almost the most private affairs in life—query, can he, how can he be excluded,—and our money secluded?

These "sweat of your brow" gains, how can you shut out the God who gave the

sweat and the brow? To so admit, so permit, and so submit to this first charge by God on your all, means that you recognize his right to enter into the privacy of your concerns.

This first charge also indicates that his was the first aspiration inborn in us. His also the actual power of accomplishment in any monetary attainment of ours. Hence his the first charge in the thing he was first of all in.

Personal: Do You Tithe?

Because we look to God alone for support, why should this involve the essential suppressions of facts as to both what we give and how we give it? Take, for instance,—and treasure it as you take it,—this hidden doctrine of the tithe. One need not be unnecessarily descriptive in this primal money matter. I say it is primal, for it is only Jewish in a very secondary sense.

Here it is you go far back past the Mosaic economy. As the French say, you step back in order to jump farther. It is in the 14th of Genesis. It is before ever Abram became a Jew in the specialized sense of the word. It is while he was yet a Gentile. It is before the covenant of circumcision was solemnized.

It has, therefore, primarily nothing whatever to do with the Jews. Primarily, I mean, because the primal is also the final phase of tithing. The Jewish phase is a mere interlude, a mere Mosaic phase. "Phase," because even to the Jew it was not final: not a bit. "In tithes AND OFFERINGS" tells of a far greater giving than the mere tenth!

The Dignity of All This.

Here, then, is a subject the denial of which derogates from the dignity of the Son of God. Not once but four times he is denominated "a priest AFTER THE ORDER OF MELCHIZEDEK." The fact that this occurs in the Epistle to the Hebrews is all the more to the good. For their Aaronic priesthood was heavy and cumbrous as to impedimenta.

This ultra-Jewish point must be pressed pertinaciously. God anticipated the dispensationalist here,—and oh, yes, I am one of them, I hope! I say, God saw this tedious tendency of avoidance of anything in the Old Testament as "legal." Therefore, God says this tithing is long before the law. He does more than this: he says it is long after the law too.

Where and when does he so say this in as many words? When he says of Christ our Melchizedek, "Thou art a priest FOR EVER." This "for ever" is clean-cut and conclusive. This leaps the limitations of mere dispensations. This defies you to call tithing Mosaic, seeing it began with a Gentile,—two Gentiles, rather, for Abram then was as much a Gentile as Melchizedek.

That it was carried over into the legal Mosaic system only proves this one thing, proves that it points back to the Gentile origin of tithes, points also forward to the bringing in of the Gentiles in that longest of all measures of time,—"for ever," "a priest for ever after the order of Melchizedek."

For this is Christ's title in the present dispensation of grace. Therefore the tithes inaugurated so long back as the 14th of Genesis are Christ's royal right this day and all days. You dare not flinch from the fact! To say that you have not been so taught, that you have never practised this tithing, that it is oppressive and not ordinary, is to fly in the face of the crown rights of the Lord Jesus. It is as king-priest he claims it all.

Why This Divine Reiteration?

Catch the point of view! Note particularly the italics of the divine emphasis, "a priest for ever *à la* Melchizedek"! Why should this be dingdonged four solid times, and always and only to the Jews? It begins in the 110th Psalm. It is the Lord saying "unto my Lord," Sit thou as king-priest on my right hand. It is the Lord who swears and will not repent in this mighty matter of Christ's kingly tithe-priesthood, "Thou art a priest for ever after the order of Melchizedek." The future is as bright as the promise of God; "in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth."

But this is only a predictive psalm, and long prior to the Hebrew's own epistle. And it is in this latter where this wonderful Melchizedek fills the field. Eight, actually eight, times his name is crowded in a very few verses. Eight times does this mysterious name put "Israel after the

flesh" out in the cold. A Gentile of the Gentiles, yet Christ's priesthood is called after his! This is God's answer to the plaint of Jewish legalism that he has abandoned them.

But there is more in it than that. Presume, just presume that this epistle was written at or after 70 A. D. This means that God has stripped those Hebrews of their tons of ecclesiastical furniture. Read even the tabernacle inventory in Exodus to see the many wagon loads involved!

The Startling Contrast.

And now by way of an inset for emphasis here comes the contrast:

Melchizedek versus Aaron means only a little bit of bread and wine "in the king's dale" against the tons of Aaronic architecture. This is what "to the Hebrews" means. To them there was a sensual shock in it all. The extremes were too excitingly antagonistic: Christ giving his church only this little bit of bread and wine in contrast with all their old-time impedimenta, so proud and ponderous!

All is missed, I repeat, unless we get to the back of the Hebrew brain in this matter of contrast, the maximum and the minimum of contrast. Ecclesiastically speaking, these embittered souls were dazed with disgust. What! The same God who had multiplied all those ancient Mosaic externals now strips his people down to only a wee bit of "Melchizedek" bread and a wee drop of "Melchizedek" wine? For remember, and never forget, this is all the Melchizedek you will get in all the Bible!

Six lines or so tell it all, and there is nothing else to tell about it in the dozens of books of the Bible:

I.

There you have the weary father of "all them that believe."

II.

There you have "in the king's dale" victory ("Let a man examine himself!"), yes, victory though weariness.

III.

There, too, you have the bread-and-wine refreshment from the king-priest of Salem.

With myself is Mushidi III, son and successor of the great emperor whose secretary I was. He is now a real helper in our Bible schools.—Dan Crawford.

It is only there, and all there, in those six lines of long ago in the 14th of Genesis. Yet long later, yes, after centuries have supervened, the stark simplicity of that Melchizedek ritual is revived in Hebrews, yes, revived and reiterated four times to a people of God who had "lost" their Mosaic tons to receive their "better" Melchizedek ounces. It is the old story, at its supremest, of quality versus quantity: the maximum of power with the minimum of machinery.

With the Devil so diabolically busy, I heard today a real good African say, "Poor God!" (mawe Leza!) And I could not shiver at the supposed blasphemy when I know the man, serious, solid man, and his manner of life. He meant what? Meant what we all have burning in our breast: the exasperated old reminder that God Most High has a million worlds obeying him every second, but alas, he can only get a man or two now and then on this planet to do his bidding! "Poor God!" (mawe Leza!)

A Clear Case in Point.

This subtle sin of tithe-avoidance, then, is fertilized and flourishes because of that dodging "legal" parrot-cry. As though we were not "UNDER LAW to Christ"! Which is the whole and holy point of all this exordium.

Mark you, this pressing the point that Abram was a Gentile when he first tithed is far, far more than a mere quip. Why, this is the very point Paul revels in, in his Romans! He gets all the flash and fire out of this very "Abram yet a Gentile" idea in his 4th chapter. With a swing of strength he makes our salvation (like these tithes,) pivot on it. He says, in so many words, that everything (salvation or tithes,) hangs on this pre-Mosaic "when" of God's promise to "the father of all them that believe." When, oh! when did God so reckon this righteousness unto him? Paul is eminently excited about it. He says that everything stands or falls on this pre-law "when." He puts it with precision (just like these tithes of ours,) that this GENTILE Abram with Melchizedek has ever and only a Gentile application.

Go over with me this section in Romans, and let the reader read both the lines and between the lines. Let him say—and say it with certitude,—that all this rush of Pauline rhetoric proves the same for Gentile Abram giving tithes as it does for Gentile Abram having righteousness reckoned unto him. Listen to his words:

"How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was NOT to Abraham, or to his seed, THROUGH THE LAW, BUT THROUGH THE RIGHTEOUSNESS OF FAITH. . . . . Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: who was delivered for our offences, and was raised again for our justification" (Romans 4. 10-13, 23-25).

A Fundamental Scripture.

Thus this 4th of Romans becomes far more than a mere locus classicus on the subject: it embodies a great principle. It gives us special authority to isolate all the actions of Abram that were prior to his circumcision. It fixes a dispensational point that is all the more point seeing a whole chapter is consecrated by God to its delimitation.

This is the last wail on the last page of the Old Testament,—tithes, robbed tithes! But that these tithes dare not, do not, end there is proved by this 4th of Romans and the four references in Hebrews to our Lord being a tithe-priest for ever after the order of Melchizedek. Of this the Lord hath sworn and will not repent. It is his protest against spasm. It is his admission that the human heart has a winter as well as a summer. It is God calling on man to be godlike, i.e., regular, not spasmodic in supply.

It is his protest against bazaars, begging, and forced, fleshly giving. It is his crowning of the decimal. Be it a ton, be it a pound, be it but an ounce; be it a million, be it a thousand, be it a hundred, or be it but one pound sterling: God sees all decimalized, and he hath sworn and will not repent that ONE IN EVERY TEN IS HIS! Only his, and always his, and ever was.

This is his minimum, only.

Everything must have a steady, sober beginning, and God obviates spasm by so sacredly putting us under law to Christ, who as our Melchizedek priest asks our tithe response to his bread-and-wine initiative. We are called into the fellowship of God's Son, and fellowship means partnership, remember. He gives and we give. We give only because he gave. His the bread and wine,—a phrase this for the full-orbed gospel,—and ours the steady tenth, not the belated conscience-stricken gift. Missionary work, any phase of God's work, is crippled all over the world because while it must steadily go on, the steady tithe fails in fruition at the base.

"It is magic," said a man who had only begun to try this tithing. Like a whip-lash it came upon him that God had sworn and could not repent on this Melchizedek subject, this tithe subject, let us call it. Magic? Yes, because this was God's challenge to "Prove me now, saith the Lord." The "now" did it. There was immediacy in it. There was no sweet by-and-by inference in it. Man ever delays, God never. And, of course, the magic of all this partnership with God, the giver, could only eventuate in the one sure thing, this, that the more man gave, the more God gave. And in no time the mere tithe limit was passed as a sort of monetary milestone, and now it is a case not of mere tithes, but of "tithes and OFFERINGS."

An Early Example of This.

All this is best seen when you watch Israel's first act of offering when they entered upon their goodly inheritance across Jordan. Theirs it was first of all to gather the fruits of God's own earth, and place it on God's own altar. This basket of first-fruits was their first national thanksgiving. It told God about what God himself had done. It reminded man that the corn had been growing while man had been sleeping. All this is as romantic as you care to imagine it.

Or put it this way. Say you sleep your eight hours at a stretch. Where does this land you? Why, this, absurdly and unarguably this, that you do sleep one third of your life away! Yet many a man refuses to give his tenth who sleeps his third. The corn was growing while the farmer was sleeping. And God it was who watched over both the husbandry and the husbandman.

Here in the Far Interior they make the noun for "gift" out of the verb "to breathe," and why? Because THE gift is the steady vital intake of the abundant air absorbed as breath: *PEma* breathe, and *buPE* gift, with PE as the adverb "always." Thus each "breath" is only the verbal repetition, "Give! Give!" and if God gives it not (THE gift, breath), then all lesser gifts are void to a dead man. Another instance this—from the very breath we breathe,—that God in rhythmic and regular tithing begins his holy war against our spasmodic, prick-of-the-conscience charity! Only let all God's family begin with his tithe, and then the true faith-and-works life begins. For after all, money is a rough test of virtue. And if all do this divine deed there need be no cringing to the world.

This, you remember, was Abram's point on that great tithes-day in the king's dale when he spurned even one thread or shoe latchet from outsiders. Therefore, the mere mention of tithes means the banning of worldly help. The divine insinuation is that the former excludes the latter.

Disgracing God.

All this dishonor to God, all this begging from his enemies to aid in his work, is seen on a background of divine sarcasm when you fasten on that phrase, Will a man ROB God? For this O. T. "rob" recalls that other N. T. "rob" where Paul says, "I robbed other churches." Here in one comparison you have the whole sordid story out, the one "rob" offsetting the other. The first an interrogation, the second a blunt affirmation. "Will a man rob God? Yes, he will, hence I Paul was forced to rob other churches."

Corinth was "carnal," so not a Corinthian penny would he touch. Rather, far rather, "rob other churches" than touch a "carnal" cent. For is not money the touchstone of carnality? Does not a carnal man think that every man has his price? Therefore, being carnal, this settles for Paul the subject of gifts from Corinth. Their duty it was to own up and pay up. He really "wronged" them in not making them pay their share: "forgive me this wrong," says Paul. Then in good Greek he holds them out saying, "Hard wrought these hands!" A true son of Abram, he lifts up his hand unto the Lord, the Most High God, the possessor of heaven and earth, that he will take not even thread or shoe latchet or any other thing lest those Corinthians should say, We have made Paul rich.

It is both shameful and baneful that this, God's divine decimal routine, God's scheme of silent subordination of tithing, "always abounding in the work of the Lord" tithing, should be frustrated by its practical denial as a doctrine. Willingly and wantonly denied by such looping the loop

phrases as "Mosaic," "legal," or even "it belongs to a past dispensation." Thus the misstatement leads to the darkened misunderstanding. And as the error is so crass, one can only presume that in this tithe matter the wish is father to the thought. Having no heart to give in such an orderly and "must be" manner, the result is that out of the abundance of the hard heart the hard mouth speaketh.

THE MIGHT-HAVE-BEENS OF ALL THIS.

Ah, if God could only get this steady silent flow of his tenth from all his people, then goodbye to the devil's devices of coup de main, spasm, paroxysm in giving! The giving that is both begrudged and regretted ten minutes later when the revulsion sets in. Mark you, this is exegesis! The severe context of Abram's tithes is his refusal of the world's thread or shoe latchet. Hence God's immediate response: "Fear not! I am thy exceeding great reward. I saw it all, Abram. I saw your blunt refusal of the king of Sodom's offer, I saw it was for God's sake you did it, and I hereby promise, I, the possessor of all heaven and all earth, that I shall never be in your debt. I am thy exceeding great reward for all such deprivations and forfeitures." Thus there is a double context: (1) the tithes barring out worldly help, and (2) the automatic intervention of God, the exceeding great reward of all Abram's breed, who also walk in the steps of that faith of our father Abraham which he had being yet uncircumcised.

This, (we are scared of it!), this subject of support in the gospel is a stinger when you recall the very first meaning of the word gospel. This glorious word has passed through three philological phases. The well-known second is "the good news" itself. The third is the equally famous "Gospel of Matthew," etc. But the first,—why hide the very first meaning of all?—how many people know that "gospel" first of all did dogmatically mean "THE REWARD for bringing the good news?"

This is a subject on which many a long silent saint's quiet voice could—for once, at least,—be lifted to something like fervor. It is the subject Judas spoiled, and many a good man, no more Judas than John, has spoiled it by silence likewise. It indicates nothing short of insanity to ignore the fact that the Roman Catholics are going to annex many miles of our old territory because we could not so "support" our own likely young men who never knew what money was. Never knew what money was until taxation comes, and the iron hand of government forces him to "own up and pay up." So off he goes, dragged off, to forced (forwa) labor, and lost to this regular ministry of the gospel because he lacks regular support.

Alas, corresponding to my rising indignation I could carry on rising inflection of the voice! Being all my life a disciple of George Müller on this money phase, I keep it perhaps too much out of sight. God can speak it though.

A LAST AND LASTING WORD.

But it comes to this: say it sleekly or say it sternly, this was the first meaning, a monetary meaning, for "gospel." I had almost said,—and will say it!—shame on the home base that it hides this "reward" meaning of the first verbal value "gospel" ever had! If you postcard Dr. Moffatt, the greatest Bible translator the world ever saw, he will indorse my statement. This sounds carnal, this sounds covetous, but after all, I repeat it, money is a rough test of virtue. And it ill becomes the one who brings the gospel to be forced to pass this pecuniary point that the very first meaning of "gospel" was "the reward for carrying the good news." But I plead for our bands of glorious native preachers who must be rewarded, and unashamed am I.

Begin it, brother, and your sad, sere days will end. Begin what? Why, this true and trusty tithing, "giving God God's," as they say here. It is in connection with these tithes of Melchizedek—oh, do note this!—that these heartening words occur, "In the beauties of holiness, from the womb of the morning thou hast the dew of thy youth." The happy days begin at last. You are no longer a God-robber. His people offer willingly in the day of his power. "Thou hast the dew of thy youth."

Next Month.

Addresses delivered at the Northfield Young Women's Conference will begin in our September issue. 20 cents a copy, $2 by the year.

OUR BOOK TABLE.

Six Noteworthy Books.

The Acts of the Apostles, by G. Campbell Morgan. Fleming H. Revell Co., New York. 547 pages. $3.75.

Campbell Morgan is at his best in this book, exhibiting deep insight into Scripture and telling in peerless exposition what he finds.

There is no Table of Contents or Introduction. The plan is exposition by sections. Thus Acts 1. 1-5 get 7 pages; 1. 6-26, 8½ pages; 2. 1-4, 12 pages; and so on. There are almost no externalities in the way of anecdotes: all is an unfolding of the text in its full sweep and in its verbal fulness. The whole is steeped in Scriptural language and sentiment.

The book will take its deserved place as a standard exposition of Acts.

Character and Happiness, by Alvin E. Magary. Charles Scribner's Sons, New York. 214 pages. $1.50.

An author worth knowing. He is minister of the First Presbyterian Church of Cedar Rapids, Ia.

A volume of easy-reading, high-level essays on everyday elements of character,—Christian character,—and their relation to happiness. There is no world-crisis talk in this book, no international politics, no theological snobbishness,—a welcome relief! Rather, the thoughtful and wide-reaching reflections of a man who evidently has pastoral instinct and experience.

Aphorisms and epigrams like these are on every page:

"The religious life is not a comfortable life: it is a comforted life";

"No life that is productive is free from conflict";

"There is no comfort, no hope, no strength, no religion, in loneliness."

Here is a paragraph worth quoting:

"What is our real income? On this April morning spring is diffidently announcing herself. A robin outside my window, perched high in a new-budded tree, sings the opening solo, announcing the theme of the summer symphony. As I stand here, filled with that exalted contentment that comes to us at such times, a child comes into the room, takes my hand and stands beside me, looking out and listening. The robin has somehow reminded me of the first notes of the Eroica, and his high treble is backed by Beethoven's profound chords, which come surging into memory, so clear and differentiated that one might take pen and paper and write them down. Such are the luminous experiences of life! This has been only a minute, but it will fill the day with satisfaction."

The writer of such a paragraph has individuality, literary grace in expressing himself, powers of vision and interpretation, genius.

Christianity at the Crossroads, by E. Y. Mullins. George H. Doran Co., New York. 289 pages. $1.75 net.

Too much cannot be said in praise of this book, as far as it goes. Dr. Mullins is an intellectual giant, and he has the faculty of making his meaning plain and easy to read. Recent controversies fade away before his marshalling of facts in support of orthodox beliefs.

For the book is a clear statement, in the light of sound scientific scholarship, of the conflict between evangelical Christianity and its opponents. It gets back to facts: the facts of Jesus Christ, of the New Testament records, of Christian history, of Christian experience. The breakdown of the religion of science is exposed, and so are the efforts to reduce Christianity by modern philosophy, historical criticism, and comparative religion.

The book is too solidly packed to try to quote from it or point out its strong features. The believer finds the firm foundation of God still standing sure, and an honest doubter or critic will find himself brought face to face with facts and arguments which he cannot gainsay.

Jerusalem: A Historical Sketch, by Lionel Cust, illustrated by Benton Fletcher. Macmillan Co., New York. 222 pages.

Twenty-four full-page drawings by Major Benton Fletcher, made in 1922, furnish the occasion for this book and are its leading feature. They give a pleasing idea of the leading points of interest in and around Jerusalem. They are of great charm and delicacy.

The reading matter is also well done, being of the nature of a guide book, with no attempt at discursion into questions of religion or politics. The story of the history and vicissitudes of Jerusalem in the Bible era is followed by chapters not so widely known,—Jerusalem under the later Roman rule, and under Islam, and so down to date.

The book is a work of art, as well as a most interesting story of the most venerated city on earth.

P. Whitwell Wilson.

A Layman's Confession of Faith, by P. Whitwell Wilson. Fleming H. Revell Co., New York. 208 pages. $1.50.

Mr. Wilson is always pleasant and profitable reading. One of the leading journalists of England and (of recent years) America, he is a trained popular writer. Better still, he is a thoroughly posted Bible student, and he has the courage of his faith and convictions. So when he undertakes to make a confession of his faith we may know it will be worthwhile.

The form the book takes is that of answers to fifteen questions, every one of present acuteness: "Who is Christ?" "Is the Bible Inspired?" "Did Miracles Occur?" "How was Christ Born?" "Will Christ Come Again?" "Can the Home be Preserved?" "Can Christians Earn a Living?" From these it is to be seen that practical and personal questions occur as well as theological.

No better book for placing in the hands of young people and inquirers in this day of controversy has been published for a long time. It is not preachy, it is strictly up to date in its references and illustrations, it is sound and reasonable and tolerant to the last word, and its foundation is Bible read with common sense.

The Life and Message of George Fox, 1624-1924, by Rufus M. Jones. Macmillan Co., New York. 31 pages, with frontispiece. 25 cents.

The tercentenary of George Fox's birth, now being celebrated in this country and England, is a good time to learn something about this great spiritual reformer of the 17th century,—the period of Oliver Cromwell and other great figures in English history. Dr. Jones was selected to deliver the tercentenary address at Haverford College (Pa.) last May, and here we have it in print.

In addition to a sympathetic study of the man we have an account of his religious movement and the gradual development of the Society of Friends.

The Study of the Bible.

Gates and Keys to Bible Books, by Leonidas Robinson. Fleming H. Revell Co., New York. 383 pages. $3.

It is many a day since we have seen a new book like this,—a bird's eye view of each book in the Bible, its contents and leading lessons and teaching about Christ. Though necessarily brief, the information about each book is quite full, so that the reader gets a good grasp of the message of each book.

Dr. Robinson does justice to different schools of criticism and interpretation in such cases as Daniel and Revelation, but himself keeps the middle of the road. There is an obvious background of firm faith and evangelical fervor which saves the book from being dry and tasteless: rather the Bible is thereby magnified as the Word of God and the believer's valued portion.

St. Paul on Trial: A New Reading of the History of the Book of Acts and the Pauline Epistles, by J. Ironside Still. George H. Doran Co., New York. 300 pages. $2.50 net.

The title might be clearer. It refers to the theory of Acts which the author seeks to establish, namely, that Acts is a legal brief prepared in view of Paul's trial at Rome in order to explain his labors and circumstances. The book gives the theory, shows where it lies in the text, and how it fits Paul's case up to the time when he was released from confinement because no accusers appeared against him within two years.

Dr. Still sees certain divisional marks in Acts that reveal the plan of this legal brief, making sections that end with 2. 47, 5. 14-16, 6. 7, 9. 31, 12. 24, 16. 5, and 19. 20, each making a note of the growth of the church or the Word. These sections are said to deal with the founding of the Christian faith and fellowship, opposition by Jewish authorities, Christian divergences from Jewish practices, then Paul opposed by riots, actions at law, attempts

on his life, and imprisonment, leading to his appeal to Cæsar.

Theophilus is argued to be a Roman of influence in whose hands Paul's case was put so that it would reach further. One of the many suggestive things in the book is the statement that in interpreting Acts a first question must always be, What would Theophilus understand by this or that? Dr. Still applies this question to several disputed matters, with striking results.

Among other consequences of this theory are that Acts must have been written before the close of Paul's imprisonment in Rome, A. D. 61; that it explains the silences of Acts in regard to the progress of the church in large areas and periods of time, and as to early church life, doctrine, and administration.

Over 150 pages are devoted to an examination of the contents of Acts using this theory as a key. Every line is stimulating, and many a variation from accepted views is justified.

The author is a careful student and writer, and has thought out and tested his theory over many years. He challenges the reader to test it for himself.

Working Suggestions.

Dramatized Sermons: The New Homiletic, by Robert C. Hallock. George H. Doran Co., New York. 281 pages. $1.50 net.

Dr. Hallock commends, after personal tests, an innovation or new homiletic method in which the sermon is cast into the form of drama, spoken and acted. He used no stage setting, costuming or other such devices. The only change in the pulpit was to set back the desk. The lights in the main body of the church were turned off at evening services, leaving only the platform illuminated. He first of all read the titles of the episodes and incidents (acts and scenes), so that the congregation would better understand what was coming.

The book contains sixteen specimen sermons. All but six have Biblical themes,—incidents in the lives of Paul, Elijah, John the Baptist, and others.

If they had not been used as substitutes for ordinary sermons they would have been called just dramas. Preachers who have histrionic and elocutionary ability will be interested to see how one preacher has, he believes, not only attracted crowds but also caught their imagination and succeeded in conveying them teaching in unforgettable form.

Making A Missionary Church, by Stacy R. Warburton. Judson Press, Philadelphia. 285 pages. $1.75 net.

The idea emphasized in this book is that the mission of Christ and the apostles—to give the gospel to the whole world,—is the mission of the whole church as such, and should not be left to missionary classes and societies to promote as best they can. It does not propose a new missionary program for a church to adopt, but shows how the spirit and mechanism of the church should be geared to its worldwide task under the direction of the church committee. Chapters are given to details from the training of the pastor and the church officers to the recruiting of young people, money and prayer for missions.

Here is a thought which will serve as a specimen of the many good things in the book:

"The participation of even the boys and girls is quite essential, to remind us of the children in heathen lands born not heathen but just children, for whom we ought to do our mightiest to save them from becoming heathen."

Successful Sunday School at Work (The), by C. S. Leavell. George H. Doran Co., New York. 271 pages. $2 net.

Until recent years, says the author, the Sunday School depended for its constituency upon enthusiasm, and its object was the development of the devotional life. The present day school aims to reach a definite constituency, and to be a real school. Out of a long and varied experience and an evangelistic heart, therefore, the author tries to set forth administrative plans in all departments, essential equipment, and spiritual qualities, all calculated to develop a real, successful school. A great deal of detail is compassed.

Biblical Themes.

Bible and Labor, by Joseph Husslein. Macmillan Co., New York. 221 pages. $2.25.

Our readers will find a real novelty in this book, for it is written by a Romanist for the Department of Social Action of the National Catholic Welfare Association. Dr. Husslein has written extensively upon aspects of capital and labor, and in this book he weighs the teachings of the Bible upon the subject.

Needless to say, the author takes the conventional Roman Catholic attitude throughout. He begins with God as the great laborer. He recalls mythical and pagan attitudes to labor. He regards the Bible as the greatest labor document. Then, after a chapter on conditions of labor in the great Oriental monarchies of the past, he discusses what is revealed and implied in the Old Testament stage by stage and

era by era, with one concluding chapter of ten pages on labor in the New Testament.

The conditions are looked at with modern eyes, and are seen to contain the essential problems of our own day.

In an Appendix a non-controversial article describes the differences between the Douay and King James versions as to translation, authority, spelling of names, etc. Pope Leo XIII's great encyclical of 1893 on "The Study of Holy Scripture" ("Providentissimus Deus") is also quoted in full in an English translation.

Holy Spirit and the Church (The), by Charles Gore. Charles Scribner's Sons, New York. 336 pages. $2.25.

This volume completes the remarkable series by the author on "The Reconstruction of Belief," the other volumes being "Belief in God" and "Belief in Christ." It might be entitled "Belief in the Holy Spirit," though the actual title gives the direction of thought more accurately.

The series is the finest summary of Christian faith as confronted with modern doubt that has appeared in this century. It is a monumental work.

The discussion here centers on the church. Dr. Gore holds that Christ anticipated and founded his church. The apostles were his authorized agents. The sacraments, with grace-giving power residing in them, were also instituted by Christ. He calls attention to the large place that they occupy in the life of the early church. The laying on of hands comes in for similar discussion as a bestowal of divine grace upon the recipients. The authority given to the apostles to govern the church culminates in the written instructions that they left, so that all that was written by them or under their supervision becomes authoritative and is the final court of appeal. The successors of the apostles, the church as guided by the Spirit, can add to apostolic teaching if such is not contradictory to the teachings of Scripture.

Dr. Gore, then, is a Protestant in that the Scriptures are of final authority. He is a churchman in that he believes the church has power to legislate and add authoritatively to the content of faith, but he rejects such doctrines as the merits of the saints and indulgences as contradicted by Scripture.

There is no doubt but that Dr. Gore overemphasizes the place of the sacraments and the authority of the apostles in the teaching of the New Testament. No one with only the New Testament in hand would come to the conclusions that he does. He writes as a churchman, yet withal with exceeding fairness. The main contention of the book is for the historic verity of its origin as recorded in the apostolic records. Every page teems with interest. It is hard to read without reading every word. Each chapter deals with some great theological or critical debate. It gives a vivid picture of the historic beginnings of Christianity. In the previous volumes the churchman is lost in the scholar. In this volume it is the scholar who is a churchman defending the reasonableness of his position. It is of wonderful interest, even if the reader may feel that more authority is given to an episcopal succession than can be rightly inferred from the facts.

Dr. Gore is an advocate rather than a judge, but he is a great advocate. He is a defender of the faith. "Our argument," he says, "has been largely historical. We have been occupied in considering what the religion of Christ has in fact been, as it is represented in the New Testament and in the tradition of the church from the beginning." This appeal to origins, which is distasteful to the modern mind, saturated in a popular philosophy of development which is a misunderstanding of its scientific meaning, is nevertheless essential to Christianity. It is involved in the fundamental principle of the finality of Christ.—S. C. H.

Ideas of God in Israel: Their Content and Development, by Edward Pace. Macmillan Co., New York. 260 pages.

This book is surely the fruit of an ability which few authors seem to possess. An extensive "critical apparatus" and a vast quantity of the details of Semitic lore are handled in such masterly fashion that there is no detraction from a literary style of marked freshness and power, nor any hindrance to the lively movement of the discussion. In other words, here is a technical treatise by a specialist, which is not dry even to a reader whose technical knowledge of the subject is quite limited. While not at all a popular handbook, it is yet a very animated piece of writing.

The method of treatment, to which the author justly calls special attention, is unusual. In tracing development, he reverses the usual process and follows the lines backward, beginning with what is latest: which does add no little to the interest. He begins with the ideas of God prevalent in Israel in our Lord's time, including those presented by him.

In this connection it is interesting to compare his statements with those by Prof. A. C. McGiffert in another quite recent book, "The God of the Early Christians," lately noticed in these columns. Our author writes, "'Your heavenly Father.' In these words Jesus expresses the idea of God to the Israel of his day." Dr. McGiffert, "The personal piety of the age indeed expressed itself largely in the thought of God as father, and Jesus simply followed the custom of his day in employing the term." Our author, "No one could fairly describe Jesus' doctrine of God as anthropomorphic." Dr. McGiffert, "He [i.e. Jesus] thought of him [i.e. God] in an-

thropomorphic, not in metaphysical fashion." Again, "At no point, so far as we can judge from the Synoptic Gospels, did he go beyond his people's thought about God." Our author, "This idea [i.e. of God] in its completeness and simplicity is in the truest sense original. Yet . . . . it is the crown and fulfilment of all that is best in what was taught . . . . by the prophets of Israel."

Some of his particular conclusions seem less justified than others, e.g., as to the cult of the dead. But he is fair and frank to opposing views, and at times warns us, as in this fashion, "Our judgments must be made with caution, for the data are very fragmentary."—W. O. S.

Life and Teaching of Jesus According to the First Three Gospels (The), by Edward Increase Bosworth. Macmillan Co., New York. 424 pages. $2.50.

Dr. Bosworth proposes to present the life of Jesus in terms of the real religious experience he had. The study is based on "the results of more than a century of devout critical scholarship," and is confined to the first three Gospels so as to avoid the critical questions concerning the fourth Gospel. Technical discussions do not often appear, but the whole tone of the book is dominated by the critical attitude. There is no clear ringing note or testimony, but always the cautious insinuation that the record may not be authentic, that sources differ, etc., thus taking the heart out of the Gospels and leaving the reader without positive knowledge or convictions as to the person of Jesus of Nazareth and the actuality of the facts of his life that are recorded in the Gospels.

Master and the Twelve (The), by J. W. G. Ward. George H. Doran Co., New York. 255 pages. $1.60 net.

Mr. Ward has gifts of imagination and expression that enable him to draw vivid pictures of such subjects as he chooses. Here he takes the recorded incidents in the lives of the Twelve, and interprets their characters and actions, even when only scanty material is available. For illustration he draws upon literature and experience. Andrew is "the Man of Lowly Loyalty," John "the Man of Intuitive Love," James "the Man of Unrecorded Fidelity," and so on. The album closes with a chapter exalting Jesus Christ.

Pharisees (The), by R. Travers Herford. Macmillan Co., New York. 248 pages.

Every Bible student will agree that he must be informed about the Pharisees if he wants to know the New Testament. Here, then, is a volume that the Bible student must have, as it represents the latest scholarly treatise on the Pharisees.

This body is seen in larger and finer relations than the New Testament is supposed to depict, for they began before Christ, and were not wiped out by the fall of Jerusalem, and their principles persist till the present. Their history is traced in thirty-five pages, and their relation to Torah and tradition in thirty-five more. Their use of the synagogue is explained, and over seventy pages dwell upon points and aspects of their teaching. Current views on apocryphal literature would be balanced by knowledge of rabbinical literature, argues Mr. Herford. A most interesting chapter discusses Pharisaism in the New Testament, especially the attitude to it of our Lord and the church.

All in all, the reader will be led out of the usual idea that the Pharisees were a pack of hypocrites.

Progressive Unfolding of the Messianic Hope (The), by Jasper A. Huffman. George H. Doran Co., New York. 186 pages. $1.50 net.

A splendid scholarly survey of the Messianic hope, based upon the progressive character of divine revelation. The hope is first discovered at Genesis 3.15, and followed throughout the historical books, the Psalms, and the prophetical books, adding new details en route. Messianic expectation outside of Judaism is briefly indicated, and so the New Testament is reached. Here the Messianic ideas of John the Baptist, of our Lord himself, and of the apostles in Acts and the epistles are traced, leading finally to the stages related in Revelation.

Dr. Huffman knows his subject, and writes clearly and convincingly. He supports his interpretations of Scripture by quotations from other writers. The book has the endorsement of Drs. Charles R. Erdman, George L. Robinson, Riley and Massee. It is restrained, inspiring, and altogether a grand study of a momentous theme.

Reality and Religion: Meditations on God, Man and Nature, by Sundar Singh. Macmillan Co., New York. 80 pages. 75 cents.

Devout meditations on 27 different topics, sometimes a page and sometimes five or six pages long. The topics are such as—"The Purpose of Creation," "The Incarnation," "Prayer," "Free Will," "Enemies Big and Small." Often a text of Scripture gives the start, and usually the Sadhu uses illustrations from nature and from human experience to express his thought. The book is notable for this, that the Sadhu makes his meaning clear in short, crisp sentences.

Spiritual Healing: A Discussion of the Religious Element in Physical Health,

by Harold Anson. George H. Doran Co., New York. 212 pages. $2 net.

By spiritual healing Mr. Anson means healing of the whole personality: not the body only or chiefly, but rather the healing of the body through the building up of Christian character. Hence the book is really a theological treatise, purveying knowledge of God, man, worship, sin, Jesus, the Spirit, etc.; with chapters also on spiritual healing in practice, Christian Science, autosuggestion, and other healing methods.

Mr. Anson has been chairman of the Guild of Health, London, for eight years, and his work is well known, though not sensational. "We do every day take cases, and constantly witness cures." This modest, constructive tone pervades the book.

Way of Prayer (The), by Peter Ainslie. Fleming H. Revell Co., New York. 205 pages. $1.

A composite book of quite varied contents. There are prayers for every day of the week; and chapters on aspects of prayer such as its primacy, reality, hindrances, etc.; and odd quotations and poems and prayers on different topics; and fifty pages of selected psalms, and so on. Everything tends to a better understanding and a more active pursuit of prayer.

Sermonic.

Conditions of Conversion (The), by W. L. Watkinson. Fleming H. Revell Co., New York. 224 pages. $1.50 net.

Nineteen sermons in Dr. Watkinson's brainy and felicitous style. The sermon that gives title to the book is from 1 Chronicles 22. 19 and Hosea 5. 4, the others from texts in both Testaments.

Five Present-Day Controversies, by Charles E. Jefferson. Fleming H. Revell Co., New York. 175 pages. $1.50.

Dr. Jefferson does not disparage or fear controversy: he regards it as a sign of life. The Old Testament prophets, our Lord himself, the apostles,—all were controversialists, and down the centuries of church history ideas and creeds clashed in controversy.

The five subjects discussed in this book are:

Two Views of the Bible;
Evolution and the Book of Genesis;
The Virgin Birth;
The Use of Creeds;
Roman Catholicism and the Ku Klux Klan.

It is the duty of Christian ministers to clarify people's minds on these subjects, says Dr. Jefferson. The discourses were first given in his own church. You must get the book to see Dr. Jefferson's views and reasons therefor.

God's Open: Sermons That Take Us Out of Doors, by James I. Vance. Fleming H. Revell Co., New York. 204 pages, with frontispiece. $1.50.

Sixteen sermons by this great Biblical preacher, based on texts that take the reader out of doors. They are real sermons, not nature studies and they are so readable that they will not be out of place on any library table for even casual reading. High class nature poems precede each chapter.

The decorated cover and handsome frontispiece enhance the attractiveness of the book.

Imperial Voice (The), and Other Sermons and Addresses, by Lynn Harold Hough. Macmillan Co., New York. 146 pages. $1.50.

Dr. Hough is pastor of the Central M. E. Church, Detroit. He is one of the greatest of living preachers. The sixteen addresses in this book were first preached in famous churches in this country and England, in college chapels, and on certain great occasions.

Every sermon has a text, and the treatment is always in the light of Christ, even when it may concern commerce, civilization, college graduates, and other extra-Biblical subjects.

Ten Greatest Chapters in the Bible (The), by J. C. Massee. George H. Doran Co., New York. 151 pages. $1.50 net.

The ten chapters that furnish texts or topics for evangelical sermons preached in Tremont Temple, Boston, are:

Genesis 1—Beginnings;
Exodus 20—The Holy Law of the Holy God;
Leviticus 16—The Atonement;
Isaiah 53—The Sufferer;
Luke 15—The Prodigal;
John 14—The Comforter;
Acts 2—Pentecost;
Hebrews 11—The Cloud of Witnesses;
1 Corinthians 15—The Resurrection;
Revelation 21—The New Heaven and the New Earth.

Quiet Talks about Simple Essentials and the Present World Outlook, by S. D. Gordon. Fleming H. Revell Co., New York. 199 pages. $1.25.

A reprint of addresses given last year at Atlantic City, and syndicated through the press, with some changes.

The subjects are varied,—the Bible, man, sin, choice, world order, woman's

status, etc.,—and are treated in Mr. Gordon's unique style in crisp sentences and always with fine evangelical insight.

Various Themes.

Acute and Chronic Unbelief: Its Cause, Consequence and Cure, by Albert Clarke Wyckoff. Fleming H. Revell Co., New York. 218 pages. $1.50.

The author calls this book a pioneer effort to understand the psychological background of various levels of belief. Of these he marks three. One level is below normal belief, and is designated sub-belief or unbelief. Another level is due to exaggerated reactions, and is called super-belief or misbelief. All three levels of belief are finally tested in reference to three major religious points,—a personal God, prayer, and that Jesus is the Christ.

Dr. Wyckoff is an acute and aggressive thinker, and his work follows new lines as well as being clothed in new vocabulary. His psychological explanations challenge a thoughtful person's consideration, and do seem to elucidate differences in the beliefs and mental attitudes we find around us.

Mastery of Life (The), by Councillor. Continental Book Co., New York. 534 pages. $3.50 and $5.

The Introduction states the laws and method of achievement. Ideals determine achievement. The method calls for intelligent application to life of the definite and concise aims which a man marks out for contentment and satisfaction in life.

The subject is treated under two main considerations: "The Intelligent Direction of Life" and "The Things That Count in Life."

The writer assumes that one has sought and found salvation. His discussion has to do with self-fulfilment and self-realization. He seeks to answer the questions, What knowledge do we need? What powers must we develop? What attitudes must we take? He asks the great and wise and good of earth for their answers. The result is concrete and practical.

The volume is beautifully printed.—T. C.

Minister's Everyday Life (The), by Lloyd C. Douglas. Charles Scribner's Sons, New York. 220 pages. $1.75.

In the moderate number of pages of this book the author gives advice that ranges, inclusively, from the packing of the furniture and the cleaning of the parsonage when the minister moves, to the making of his sermons. And it is of the very soundest sort. The temptation to quote is irresistible, and we hope the author will accept the reviewer's yielding to it as a sincere tribute.

Here are a few choice specimens of precious wisdom: "There has been quite a clamor in recent years for what is known as a 'human' preacher, by which the public means it prefers a minister who is full of jovial kindness, ready wit, and an unreserved spirit of comradeship. . . . . And because the young preacher knows that this is the case, he is sometimes a bit more chummy and confidential with certain of his pet parishioners than is necessary to qualify him as 'one good sport'"; "Not many men entering our profession today are in jeopardy of paying the penalty of cloistral habits or monastic mood. If any caution is in order, it must be a plea for more quiet reserve"; "To be selling anything whatsoever—no matter how little, or for what,—puts you into a position where your ministry cannot amount to much"; "Either get out of the ministry or away from the market-place! The two things will not mix"; "You must be in a homiletical mood seven days of the week, waking and sleeping."

There is not a page without such words. No better book on its subject, your reviewer is confident, can be placed in the hands of a man just leaving the seminary, nor one likely to prove more entertaining to him.

The author, however, appears presumptuous in that he calls himself an "old man" on the ground of only twenty years' experience. He will surely appreciate the approval of one who has had ten years more than that, and yet is not precisely contemporary with Mr. Depew and Dr. Eliot.—W. O. S.

More Story Worship Programs, by J. A. Stowell. George H. Doran Co., New York. 217 pages. $1.75 net.

These stories for children have too many big words in them, and the style is stilted. Of course probably all of these defects are sand-papered off by the personality of the speaker. The stories do not read as well as we hope they sounded. —H. P.

Personality and Psychology: An Analysis for Practical Use, by John Wright Buckham. George H. Doran Co., New York. 202 pages. $1.75 net.

So much of what is called psychology is running nowadays to superficial mechanistic assumptions (a new phase of materialism), that books like this by Professor Buckham, which vigorously defends the Christian conception of a spiritual personality, are much needed.

Dr. Buckham is not a professional psychologist, but rather a philosophical critic, who nevertheless has a right to an opinion on the relations, now quite strained, between psychology and religion. This controversy is not more really needed than that between science and religion, for all truth when actually ascertained (and not just distorted by human speculations,) is one.

There is no real need to be perplexed, at any rate disturbed and unsettled, by the unwarranted claims of many of the younger psychologists to be able to reduce all the phenomena of human experience to purely neurological terms. This volume does not attempt a discussion of the "new" psychology except in its attitude to the "self,"—a concept which it defends against a clique of radical psychologists who go out of their way (speculatively, not scientifically), to discredit the idea of a behaver who behaves.

Dr. Buckham divides his subject into two parts, A Psychology of the Self and Selfless Psychology. Very apt is his treatment of certain superficial aspects of personality, and exposure of cheap books written on "magnetic" or other crank notions of what personality is. One book pays Shakspere "the high tribute of stating that he would have made a capital salesman. What a loss to business when he chose to be a poet! All this sort of thing is on the surface, and conceals the real issue. Instruction in commercialized personality—how to 'make good' rather than to 'be good,' how to be efficient rather than sufficient,—is froth on the surface of a great deep."

The conclusion is that if psychology can help men to a truer and complete self it will be worthwhile,—otherwise a detriment. An excellent and timely book.—C. A. S. D.

Ian Keith-Falconer of Arabia, by James Robson. George H. Doran Co., New York. 178 pages, illustrated. $1.35 net.

Of this man it may be said that he had great possessions. Long and highly distinguished ancestry as son of the Earl of Kintore, scholarship of the ripest sort, athletic fame of international range, access to preferment in any walk of British life, all this he devoted absolutely to Christ and served him as a medical missionary in Arabia. He laid the foundations on which others have built.

His story is a beacon on the headlands of Aden.—F. L. D.

Informing Your Public, by Irving Squire and Kirtland A. Wilson. Association Press, New York. 158 pages. $1.50.

To know thyself is established as an excellent principle, but to confine that knowledge to thyself is a dangerous practice, especially as applied to an organization depending on the public for support.

We find in this highly specialized country of ours a vast array of organizations all depending for their existence on the support of the public they serve. Few of them are making intelligent effort to interpret themselves clearly to their public. Especially is this true of welfare organizations, whose well-meaning efforts to get their message across so lack practical technique.

Hence the economic need of the publicity counsel, who acts as interpreter of the life, works, and principles of the organizations he serves, and as adviser in shaping such principles as to accord with the public welfare.

In stating some of the fundamentals of this business of interpretation, "Informing Your Public" performs a real service. It is a careful analysis, well presented. To the publicity adviser and to the executive of an organization adequately presented it rings instantly and refreshingly true.

The book is well worth the attention of all organizations that have a real message to present and that need the support of the public. It is especially recommended to the average "publicity committee," so often lacking in specific knowledge of how to gather information about their own organization and how to make it known through the spoken, written, or printed word, or through pictures and exhibits. Various avenues of publicity besides newspapers are covered, such as bulletin boards and exhibits. Foundations are intended to be laid for future results by the steady strengthening and broadening of confidence and understanding.—E. M. P.

LATEST BOOKS RECEIVED.

Child (The): His Nature and His Needs. A Contribution of the Children's Foundation, Valparaiso, Ind. 516 pages. $1.

Creeds and Loyalty, by Members of the Faculty of Episcopal Theological School, Cambridge, Mass. Macmillan Co., New York. 170 pages. $1.50.

Daily Leading, compiled by J. Gordon Hutton. George H. Doran Co., New York. 104 pages. $1.25.

Dangers of Crooked Thinking, by Cortland Myers. Fleming H. Revell Co., New York. 205 pages. 50 cents.

Drama as a Factor in Social Education, by Mary M. Russell. George H. Doran Co., New York. 140 pages. $1.50 net.

Evolution, Knowledge and Revelation, by Stewart A. McDowall. Macmillan Co., New York. 99 pages. $1.

Health and Religion, by Claude O'Flaherty. George H. Doran Co., New York. 178 pages. $2 net.

Introduction to Theology (An), by Hermon F. Bell. 22 East 17th Street, New York. 205 pages. $2.

Legends of Israel (The), by Lewis Johnson. George H. Doran Co., New York. 347 pages. $3 net.

Living Issues in Religious Thought, by H. G. Wood. George H. Doran Co., New York. 187 pages. $2 net.

Men, Women and God, by A. Herbert Gray. Council of Christian Associations, New York. 189 pages. 60 cents.

We rather wonder that this book is allowed the privilege of the mails.

Modern Discipleship, and What It means, by Edward S. Woods. Macmillan Co., New York. 189 pages. 85 cents and $1.25.

My Children of the Forest, by Andrew F. Hensey. George H. Doran Co., New York. 221 pages. $2 net.

Pollyanna of the Orange Blossoms, by Harriet Lummis Smith. L. C. Page & Co., Boston. 313 pages. $2.

Religion in the Kindergarten, by Bertha Marilda Rhodes. University of Chicago Press, Chicago. 261 pages. $1.85.

Soul-Winning Stories, by Louis Albert Banks. George H. Doran Co., New York. 223 pages. $1 net.

Speaker's Bible (The), Deuteronomy to Ruth, edited by James Hastings. Speaker's Bible Office, Aberdeen, Scotland. 484 pages. 12/6 net.

Studies in the Christian Gospel for Society, by H. A. Mess. George H. Doran Co., New York. 248 pages. $2 net.

Supernatural Jesus (The), by George W. McDaniel. George H. Doran Co., New York. 206 pages. $1.75 net.

Syrians in America (The), by Philip K. Hitti. George H. Doran Co., New York. 189 pages. $1 net.

Virgin Birth (The), Third of Debates between John Roach Straton and Charles Francis Potter. George H. Doran Co., New York. 96 pages. 50 cents net.

Was Christ Both God and Man? Fourth of Debates between John Roach Straton and Charles Francis Potter. George H. Doran Co., New York. 101 pages. 50 cents net.

World's Greatest Need (The), by T. E. H. Jones. Biola Book Room, Los Angeles, Cal. 298 pages. $2.

ALSO RECEIVED.

Grace-at-Table Cards. William B. Oliver, 611 West 111th Street, New York City. 10 cents.

Seven prose or poetical graces, daintily printed in two colors, which can be used to promote the habit of returning thanks at meals. The cards can be read or learnt by parents or children.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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India (Sam Higginbottom).
18180 .....$ 1 00

Labrador (Dr. Grenfell).
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San Lucas T., Sololá,
Guatemala, C. A.

Dear Sir and Brother:

Many thanks for continuing to send the RECORD, which is full of the strong meat of the word for our souls, and helps us greatly in edifying the believers and bringing them to a deeper knowledge of the things of God.

We are very thankful to the one who sends us this fine periodical free of charge, and trust that the Lord may greatly recompense with every spiritual blessing in Christ Jesus yourselves and the one who has thus remembered us.

The Lord is blessing us in our work among the Indians, and enabling us to bring some to him.

Yours by grace,
H. A. Becker.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

August 3. The First Disciples of Jesus.

John 1. 35-46.

We are studying the "Life of Jesus." In this and all the lessons, therefore, let us pay prime attention to him.

Here begins the fellowship of the followers of our Lord.

The Lamb of God, 36.

Picture the setting! John the Baptist is standing with a couple of his adherents. Jesus is walking about, not yet having begun his own public ministry. John gazes earnestly upon him, and repeats to his two followers what he had already said the day before (29), "Look, there is the lamb of God!"

What did he mean by "lamb of God"? What did his followers understand him to imply?

In the Mosaic dispensation the sins of an Israelite were expiated by the shedding of the blood of lambs: see, for instance, the daily sacrifices, Exodus 29. 38, 39; the paschal lamb, Exodus 12. 3-6. Did not John see the fulfilment of this typology in Jesus, who in his own death should take away the

sin of the world? See Isaiah 53. 4-7; Hebrews 9. 11-15; 1 Peter 1. 19.

Such was John's designation of Jesus: and his follower John took up that title and used it repeatedly in the Book of Revelation.

Messiah, 41, 45.

After a prolonged interview with Jesus, Andrew was satisfied that he was Messiah.

A day or more later Philip was also satisfied that Jesus fulfilled those attributes of Messiah which the study of Scripture led him to look for.

Thus from personal communion and from the study of the Bible these men were persuaded of the Messiahship of Jesus of Nazareth.

Finding Jesus and finding others, 41, 43, 45.

"Find" is a keyword in this passage.

Andrew and Philip say, "We have found Messiah." That is the first step. There may be different avenues of approach, but salvation from sin depends upon personal contact with the Saviour.

Then Andrew "finds" Peter, Jesus "finds" Philip, Philip "finds" Nathanael. This second step should follow the first. Every seeker becomes a finder, and every finder should become a seeker of others, brother seeking brother, friend seeking friend. This is the aim and end of all Christian work.

These first disciples became attached to Jesus personally before he had preached a sermon, or published a manifesto, or revealed himself or his mission. Creeds and theology have their place, but not as barriers between a sinner and the Saviour.

"What seek ye?" What is your purpose in following Christ? Unless a person is clear on this point, he cannot have a bright Christian experience.

No convert is too recent or too uninstructed to speak of Christ and bring others to him. He can at least say, "Come and see!"

Has every scholar found Jesus as Saviour and Lord?

Has every scholar found his brother or friend and brought him to Lord Jesus?

August 10. The First Miracle of Jesus.
John 2. 1-11.

John says in 20. 31 that he had recorded certain "signs" that we may believe that Jesus of Nazareth is Messiah, the Son of God, and believing may have life through his name. This sign of today's lesson had threefold significance: it was his first sign, it displayed his glory, it gave his disciples the basis of more earnest faith in him.

The incident is familiar, but there are two expressions that are hard to explain: his "hour" and his "glory." What light does the miracle shed upon these?

Jesus' "hour," 4.

"Mine hour has not yet come." What "hour"?

Our Lord has attracted to himself six disciples, but has hardly entered upon a public ministry. Here we see him invited as a friend or guest to a wedding. His mother draws his attention to a serious mishap from a host's standpoint, a shortage of wine, and Jesus seems to stand her off with this statement.

(a) Did our Lord wish to inform Mary that her motherly intimacy and suggestion can no longer hold?

(b) Was Mary expecting her supernatural Son to perform a miracle, though he had never performed one yet? Did our Lord, then, mean that his hour to reveal his power and glory was not yet come? If so, "Not yet" was soon cancelled, for presently he performs the gracious miracle.

(c) Everywhere else in John's Gospel Christ's hour means the time of his death, —7. 30; 8. 20; 12. 23, 27; 13. 1; 17. 1. If this is the meaning here, the shadow of the cross already lies across the manifestation of his glory, the joy of the wedding feast.

Jesus' "glory," 11.

The miracle displayed his glory: but how? in what way?

So far as the miracle itself was concerned, there was no sensational performance: only the servants knew how the wine supply was replenished. Presumably there was no halo business.

May we say that he manifested his glory by his enrichment of everyday social life? by his supernatural helpfulness in time of need? by transforming something ordinary into something richer? by his creative power?

The unsocial believer and the unsocial church lack the spirit of our Lord.

Lord Jesus should be invited to every wedding, to every party.

You can test the right or wrong of any occasion by asking, Would Lord Jesus go there and take part in it?

As we read the story we see no suggestion of restraint on the part of ruler or guests or servants, of anything strange or awe-inspiring: yet the Son of God was there! He did not detract from the joy of the occasion, but rather ministered to it. But though reserved and unostentatious, Lord Jesus did not forget his identity,—as believers so often do when they go into society.

Moffatt's New Testament.

Sunday school teachers who are following the International lessons will find Moffatt's New Testament a great stimulus in their reading and study of the lesson portions, lighting up the older and more familiar translations with many turns and sidelights by one of the greatest Greek scholars of the day. If you do not know Greek yourself, why not draw honey from the brain and skill of others?

August 17. Jesus Cleanses the Temple.

John 2. 13-22.

"His disciples remembered," 17, 22.

This phrase, twice repeated, has much significance.

It divides the lesson portion into two parts. Verses 13-17 tell the story of the cleansing of the Temple, verses 18-22 refer to the controversy that followed between the Jews and our Lord.

Nowadays some scholars (!) assert their right to interpret the Bible out of their own consciousness or something, and to say what is to be believed and what to be rejected. In the case of the disciples, who presumably knew the conditions better than persons living 1900 years later, their understanding of what they saw and heard was based in the first case upon the authority of their Bible,—Psalm 69. 9,—and in the other case upon actual facts known to them personally. In both cases they recognized fulfilled prophecies.

Hence it would seem that in order to understand the Bible we should not depend upon the mere exercise of our wits, but should seek to master the record under the Holy Spirit's guidance, letting truths dormant in our memory spring up to interpret facts and feed our faith.

Cleansing, 13-17. Our Lord's reforming zeal.

Commentaries tell us that the trading and money-changing in the Temple was one big graft on the part of the family of the high priest who controlled the concessions. Though necessary and convenient for worshipers coming from distant parts, this commercialism was in the wrong place.

Observe that the abuses our Lord corrected did not invade the Temple building proper, but only the Court of the Gentiles, part of the Temple compound. Still, it was part of his "Father's house," and so our Lord was aroused against such irreverence and profanity.

How was our Lord able to accomplish such a clearance? What was there in his look, his words, his actions, that dominated those grafters and profiteers, and broke up their unholy business? We are not left to guesswork. It was the fulfilment of prophecy in his boiling zeal for God's house against obvious lawlessness. Unless a religious or moral reformer has zeal he is not apt to go far or accomplish much.

How far does the principle underlying our Lord's actions apply today in regard to church buildings? Here there is a wide difference of opinion. Some would say that a modern church building is but wood and stone, in no sense set apart to God as the Temple was. Others hold that by the ritual of consecration the church property becomes holy ground. Where shall the line be drawn in regard to the parish house, the vestry, etc., which would correspond to the Temple courts? Shall we not look at the question from a spiritual standpoint, and say that worship of God must not be tainted by commercialism and materialism in any form that interferes with spiritual aims and exercises?

Controversy, 18-22. Our Lord's intimation of his death and resurrection.

The Jews immediately challenged our Lord to furnish miraculous indorsement of his high-handed actions and of his claim regarding his "Father." In reply he made a statement which was a mystery at the time, referring to his own death ("Destroy,") and resurrection ("raise up").

The statement was twisted and used as evidence against him before the Sanhedrin (Matthew 26. 61), and again as a taunt at the crucifixion (Matthew 27. 40).

Mark the spirit and attitudes of our Lord throughout the lesson, such as his masterfulness, his decisive energy, his commanding authority.

Every believer's body is a temple of the Holy Spirit (1 Corinthians 6. 19). That temple should be kept uncontaminated and holy.

Is there anything about OUR church that would provoke our Lord's righteous zeal?

August 24. Jesus Talks with Nicodemus.

John 3. 1-17.

If there is one verse in the Bible that should be preserved if all else were lost, it is John 3. 16. Be sure that every scholar knows it by heart, and understands its great contents, in their personal bearing at least.

And while it is futile to compare one passage of Scripture with others in value and promise, there is perhaps no passage in the New Testament more fundamental than today's portion. The new birth, regeneration, is the gateway to all spiritual blessing, as physical birth is to physical life.

The teacher's difficulty will be to condense all that he might say and teach into a lucid, understandable lesson with practical applications.

Necessity of the new birth, 1-7.

Nicodemus represented the best religious standing of the world of his day. He was a punctilious worshiper of the true God within a God-revealed religious system. Yet it was to such an one that Lord Jesus said, "Except . . . .," "You must . . . ." If religion apart from Christ, morality, church membership, or anything else could save a man, our Lord would not have stressed the absolute necessity of the new birth.

In the physical realm there is no life without birth. The human language used by our Lord to convey spiritual truth means that there is no spiritual life without spiritual birth.

The Bible teaches that since the fall man is DEAD in trespasses and sins. Hence the necessity of regeneration to get spiritual LIFE. Do not fail to teach this dark background of our lesson, for without it your scholars will grow up without a true knowledge of their standing before God.

Man has no internal good germs which can be developed by education or culture, by reformation or evolution, so that he can grow up a child of God. He must be BORN ANEW, he must receive LIFE from outside.

Mystery and actuality of the new birth, 4-13.

An act or fact may be mysterious to human understanding while its results may be definite and practical. Physical life is mysterious at every point, and nowhere more so than at the impartation of life to dead matter, as in birth.

Our Lord looked to nature for an analogy. No one can fully explain the wind, yet any one can hoist his sail and enjoy the results achieved by the wind.

The inward change wrought by the Spirit of God in the impartation of the divine nature is proved by results that become visible in a person's life and character. The test lies in one's relation to Lord Jesus: the regenerated soul looks to him with grateful obedience as Saviour and Lord.

The new birth is not a mere theory or doctrine, but a fact, spiritual and physical.

Means of the new birth, 14-17.

Lord Jesus now turns to his Bible for an illustration.

As Moses lifted up the brazen serpent in the wilderness (Numbers 21. 6-9), and those dying Israelites who had faith in God's promise, and looked, lived, so God lifted up his Son upon the cross, and whoever looks to him in faith receives eternal life.

There is thus a human and a divine side (so to speak,) to the glorious transaction. On the one side man puts himself in the right attitude to the uplifted Saviour: he believes on him. On the other side God the Spirit breathes new life from above.

Here we see the connection between the new birth and the atonement. The bright background of both is the love of God.

The best time to be born again is in youth.

It is hopeless to try to develop a saint out of a lost sinner.

Mystery should be no bar to belief and trust.

Have I been born again? What results do I manifest in my life?

August 31. Jesus Talks with a Samaritan Woman.

John 4. 4-42. Lesson portion, 7-14, 24-26, 31-35.

Many aspects of our Lord's character and actions and efficiency are to be seen in this lesson, but transcendent importance attaches to the revelations he made concerning himself, his Father, sin, worship, the racial problem, etc.

It is to be observed that in his conversation with both the woman and the disciples he spoke on a spiritual plane, while they applied his words in material and carnal ways.

We see our Lord in human limitations,—wearied, hungry, thirsty,—and as God,—offering living water, declaring himself to be Messiah, seeking souls. There is a hint as to his personal appearance, for the woman recognized him as a Jew.

Giver of living water, 7-14.

"Living water" meant in everyday speech running spring water in contrast with cistern water. Spiritually it may mean the indwelling Holy Spirit, who is referred to several times in the Bible under the emblem of water; or that divine life which the individual soul receives in Jesus.

Grace opens up an inner fountain in the one who receives it, the gift of God, and he is no longer dependent on external sources of blessing and power.

Messiah, 24-26.

Verse 24 is one of the greatest verses in the Bible, a clearly put revelation of the nature of God.

As to worship, begin to read at verse 20. Verse 21 swept away the misunderstanding and bigotry of centuries, and set God before man as Father. God seeks worshipers (23) who worship him not in any set place or with any set ritual, but in spirit and in truth, because he is spirit and truth. Both worship and worshiper must be spiritual.

Worship "in spirit" may mean in the spirit of sonship received in Jesus; or in the Holy Spirit, in spiritual ways of thought and feeling inspired by him; or in the mind and heart, as opposed to mere external modes of worship.

Worship "in truth" may mean, again, worship in Jesus who is truth; in accordance with a correct understanding of God and his will. Moffatt translates it, "in reality."

Harvester of souls, 31-35.

Note the psychological effect of his intentness about the spiritual condition of the woman upon his physical hunger. He did not live by bread alone.

In his vision even the hostile Samaritans were ripe for harvest, and he proved it in the days that followed.

"Never thirst"! What an announcement! How little realized!

Write on every earthly well, "Thirst again"!

The secret of perennial satisfaction is in the word "drinketh" (14). Keep on drinking and you will never feel thirst!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

AUGUST, 1924.

FRIDAY, 1st. . . . . *Walk in the light, as he is in the light . . . . 1 John 1. 7.*

Did you ever try to measure one day's actions by the standard of the New Testament? Cultivate the habit of bringing all that you do side by side with this light, as a scholar in some school of art will take his feeble copy and hold it by the side of the masterpiece, and compare line for line, tint for tint.—Alexander Maclaren.

SATURDAY, 2nd. *Be thou faithful unto death, and I will give thee a crown of life. Revelation 2. 10.*

"Be thou faithful" is the word that rings from heaven in every ear, in every smallest piece of work we are doing. Faithfulness is a lofty standard. It means our very best and most, always. Anything less is unfaithfulness.—J. R. Miller.

SUNDAY, 3rd. *Who can forgive sins but God only? Mark 2. 7.*

No mere man can forgive my sin
And break its reigning power within,
Or reach down to my deepest need
And give life that is life indeed:
All that a God could ever be,
That must my Saviour be to me!

—James M. Campbell.

MONDAY, 4th. *Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day! Deuteronomy 8. 11.*

Forgetfulness of God's commands is a common and constant sin.—John Timothy Stone.

TUESDAY, 5th. *He that doeth the will of God abideth for ever. 1 John 2. 17.*

That certainly is not gloomy: that is glorious! Wealth will vanish, pleasure will cease, palaces will crumble, all man's pomp and pride will pass away, our earthly life will end, but if I am doing the will of God, I will live on and on and on forever. Oh, what fools we are to set our hearts upon things of a day when we can have the thing eternal!—R. A. Torrey.

WEDNESDAY, 6th. *Lord, teach us to pray! Luke 11. 1.*

Yes, we feel the need now of being TAUGHT to pray. At first there is no work appears so simple. Later on none that is more difficult, and the confession is forced from us, we know not how to pray as we ought. Let but the deep undertone of all our prayer be the teachableness that comes from a sense of ignorance, and from faith in him as a perfect teacher, and we may be sure we shall be taught, we shall learn to pray in power. Yes, we may depend upon it, he teaches to pray.—Andrew Murray.

THURSDAY, 7th. *Love is . . . . not easily provoked. 1 Corinthians 13. 5.*

To be personally annoyed, to have your feelings easily hurt, is always a sign of selfishness, showing that you are focusing on yourself rather than on your service to others.—E. P. S. H.

FRIDAY, 8th. *And Deborah said unto Barak, Up, for this is the day in which the Lord hath delivered Sisera into thine hand! is not the Lord gone out before thee? Judges 4. 14.*

Sisera, it will be remembered, was the heathen enemy, and seems to me here symbolic of our enemies,—spiritual enemies,—and of difficulties, and unaccomplished tasks and duties. God's promise of success, as he counts success, is given to him who, shaking off inertia and postponement, starts in on the path of duty, having felt in his heart God's call,—"Up, for this is the day!"

SATURDAY, 9th. *He hath perfected forever them that are sanctified. And the Holy Ghost also beareth witness to us. Hebrews 10. 14, 15.*

The Spirit testifies to his own work of cleansing and sanctifying. The apostles John and Paul said much about this witness of the Spirit. They had it, hence their wonderful assurance.—A. M. Hills.

SUNDAY, 10th. *The joy of the* LORD *is your strength. Nehemiah 8. 10.*

What we need today is a joyful church. It is this carrying a sad countenance, with so many wrinkles on our brows, that retards Christianity. Oh, may there come great joy upon believers everywhere, that we may shout for joy and rejoice in God day and night! Let us pray that the Lord may make us joyful, and when we have joy, then we will have success.—D. L. Moody.

MONDAY, 11th. *Thou hast been faithful over a few things, I will make thee ruler over many things. Matthew 25. 21.*

Your "few things" may be very few and very small things, but he expects you to be faithful over them.—Frances Ridley Havergal.

TUESDAY, 12th. *For me to live is Christ. Philippians 1. 21.*

Not that Paul's individuality is suppressed: only obsessed, infused, enthused. He hands himself over every moment to

his Saviour, and his Saviour hands his personality back to him every moment. He is steeped and sealed in the consecrating wonder of the Spirit of the Lord.—J. H. Jowett.

WEDNESDAY, 13th. *Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest! Matthew 9. 38.*

Prayer for missionaries and ministers is a divine command.—John Timothy Stone.

THURSDAY, 14th. *We cannot but speak the things which we have seen and heard. Acts 4. 20.*

Are you speaking for God? Have you something in your heart that you must speak out? Have you a message of which you can say, "We cannot but speak"?—A. B. Simpson.

FRIDAY, 15th. *I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. Psalm 101. 2.*

We are theological,—are we Christian? We are clever,—are we good? We talk about Christ,—do we live Christ? We defend the gospel,—do we exemplify it? We speak with the tongues of men and of angels,—have we love? How do we take rebukes, slights, misconceptions, misrepresentations?—Joseph Parker.

SATURDAY, 16th. *For where your treasure is, there will your heart be also. Matthew 6. 21.*

Christ's argument is not that earthly treasure is insecure,—for such a fact did not need insistence by him,—but that it is infective. His warning is not that a man may lose the thing he lives for, but that he may actually lose himself.—J. Stuart Holden.

SUNDAY, 17th. *Behold, I have refined thee, ... I have chosen thee in the furnace of affliction. Isaiah 48. 10.*

The more I see of life the keener is my feeling that the unmerited sufferings of good people demand an explanation. They are rarely if ever adequately explained in this life. It is not the fact of suffering that breaks down a man, but it is suffering without meaning or apparent object that is the cross that no man can bear. But once grant that the sufferings of the righteous are part of the great plan of God for the perfection of his children, and we may well be content to wait patiently.—Harris E. Kirk.

MONDAY, 18th. *Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matthew 6. 31.*

Has he not pointed us to ravens, and to lilies, and bidden us learn from them the lesson of living without care? Your cares, poor anxious one, are not Christ's yoke. They are a heavy yoke that is all of your own making; but if you took another kind of care—the care of not caring,—then you would find Christ's yoke to be easy, his burden to be light.—C. H. Spurgeon.

TUESDAY, 19th. *Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee! Daniel 6. 16.*

In the darkest hours, in the most threatening circumstances, let us trust and hope! When the worst comes to the worst, God and his salvation will come. Oh, if we could but trust a little to time!—W. L. Watkinson.

WEDNESDAY, 20th. *And there were in the same country shepherds abiding in the field, keeping watch over their flock by night And lo, the angel of the Lord came upon them! Luke 2. 8, 9.*

And so the shepherds had the visit of the angels! The glory of the Lord shone upon the field of their labors, and in that light their work was forever sanctified. And the same glory will fall upon thy field and mine, giving the consecrating gleam to our daily work. To be conscious of glory is to transform work into worship, and the way of drudgery into the highway of the Lord!—J. H. Jowett.

THURSDAY, 21st. *I seek not mine own will, but the will of the Father which hath sent me. John 5. 30.*

My gracious Lord, I own thy right
To every service I can pay,
And count it my supreme delight
To hear thy dictates, and obey!
—Philip Doddridge.

FRIDAY, 22nd. *For this is the will of God, even your sanctification. 1 Thessalonians 4. 3.*

Reader, do you pray the Lord's prayer and mean it,—"Thy will be done" (in my heart)? Then accept the blessing now! God's heart is set on holiness. He has provided an uttermost salvation for you now. The baptism with the Spirit and with fire that will purify your heart and endue you with power is waiting for you now. Does your will also say to God, "Come in, O Holy Spirit, and fill me and sanctify me and fit me for service now"?—A. M. Hills.

SATURDAY, 23rd. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon! Isaiah 55. 7.*

What! "Abundantly"? Yes! What does that mean? Wave upon, wave, billow upon billow of love. He will multiply pardons; give them a thousand thick; so give them that conscience and memory and imagination shall have no more record of sin.—Joseph Parker.

SUNDAY, 24th. *Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. Mark 5. 19.*

To get men to Jesus himself,—to his mind with its illuminating discoveries, to his heart with its boundless love, to his will with its quickening and uplifting strength, to his character with its deathless charm and infinite beauty, to his story with its inexhaustible suggestiveness, to his cross with its message of pardon and grace, to his throne from which he rules the ages, to his indwelling Spirit, by whom he is with us even to the end of the world.—John Clifford.

MONDAY, 25th. *Whatsoever ye would that men should do to you, do ye even so to them! Matthew 7. 12.*

Nothing wastes strength more than self-pity. If you have but one talent of joy or strength or opportunity, do not wrap it in a napkin of self-pity! Some one needs your help: go use your one talent in loving, prayerful service for another. All talents truly used are multiplied, and as you give joy to another, you too will enter into the joy of the Lord.—E. P. S. H.

TUESDAY, 26th. *Bear ye one another's burdens, and so fulfil the law of Christ. Galatians 6. 2.*

Are we going to think about others, or are we going to be absolutely selfish, merely caring for our own whims or indulgences? That is the way Christ's test comes to us.—Robert E. Speer.

WEDNESDAY, 27th. *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Luke 6. 37.*

If there is any grudge or resentment in the heart, to say nothing of anger and malice, there is no possibility of prayer being answered.—W. H. Griffith Thomas.

THURSDAY, 28th. *Jesus taketh Peter, James and John . . . . up into an high mountain apart, and was transfigured before them. Matthew 17. 1, 2.*

Come close to him! He may take you today up into the mountain top, for where he took Peter with his blundering, and James and John, those sons of thunder who again and again so utterly misunderstood their Master and his mission, there is no reason why he should not take you. So don't shut yourself out of it and say, "Ah, these wonderful visions and revelations of the Lord are for choice spirits!" They may be for you.—John McNeill.

FRIDAY, 29th. *I will hear what God the Lord will speak. Psalm 85. 8.*

Or in Luther's version of Psalm 37. 7, "Be silent to God, and let him mold thee." Without such openheartedness to God some things which he wills never can be done.—Harry Emerson Fosdick.

SATURDAY, 30th. *And I saw a new heaven. Revelation 21. 1.*

Oh, think to step ashore,
And that shore heaven:
To clasp a hand outstretched,
And that hand God's:
To breathe new air,
And that celestial air:
To feel refreshed,
And know it immortality!
Ah, think to step from storm and stress
To one unbroken calm:
—To wake, and find it glory!

SUNDAY, 31st. *Beware of the leaven of the Pharisees. Matthew 16. 6.*

Every variety of character has its own danger, perhaps its own form of Pharisaism. It is easy for us to see the Pharisaism of others. We can stone the Pharisee in an indignant zeal, and what then? There stands the Master, with eyes that search us through, and he bends over us, and saith unto his disciples, first of all, "Beware ye of the leaven of the Pharisees!" —Mark Guy Pearse.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Treated His Enemies.

Luke 23. 34; Matthew 5. 43-48. August 3.

After the Boxer uprising in China an ex-Boxer said to an old deacon in a Christian church:

"What evidence have you that your faith is of any avail? Why, your Jesus allowed all your family to be put to death!"

"Evidence, do you say?" replied the saintly old deacon, "the evidence is just here, that although you have destroyed my own flesh and blood I have not sought to be revenged on you. Surely you need no other evidence to prove that this is a heavenly doctrine."

One who towered above all mankind once said: "Father, forgive them, for they know not what they do!"

* * * * *

A Christian woman once said:

"For years my work has been spoiled because of a resentful feeling I have

cherished toward another Christian woman who has done me an injury. Now, thank God, I can pray for her!"

General Gordon, speaking of some exasperating people who had talked against him, injuring his work, said:

"The only remedy for me is to pray for every one who worries me."

Who yet has sounded the depths of prayer for life's exasperations and resentments?

* * * * *

During the Revolutionary War a Baptist minister had for a neighbor a bitter enemy who lost no opportunity to abuse him. In the course of the war this enemy was arrested for treason and sentenced to be hung. The minister heard of it, and walked to Philadelphia to plead for the man's life. Washington listened, and then said:

"No, your plea for your friend cannot be granted."

"My friend?" said the preacher, "he is the worst enemy I have!"

"What?" said Washington, "you have walked 70 miles to save the life of an enemy? That puts the matter in a different light. I will grant his pardon."

Could you do, would you have done, as much for an enemy as did that minister?

* * * * *

"Enemies I have on every side," mused the reformer, when suddenly down from the starry heavens came an angel who whispered:

"I will give you a weapon that time and exposure cannot weaken or corrode, and the more you use it the more effective it will become."

"Oh, give me this weapon!" he cried.

And the angel whispered one word and vanished. That word was "Love!"

Beautiful Things I See in Nature: Their Lessons.

Matthew 6. 26-34. August 10.

This learned I from the shadow of a tree
That to and fro did sway upon the wall:
Our shadow-selves—our influence—may fall
Where we can never be.

* * * * *

An old professor in biology stood before his class with a little brown seed in his hand, and said:

"I know the exact proportions of hydrogen, carbon and nitrogen in this seed, and could make one exactly like it. But if I planted my seed it would come to nought. If I plant God's seed it will spring up and blossom, because his seed contains a mysterious principle called life, and mine does not. Gentlemen, should you desire to unfold the beauty of nature, first get this Godlike, mysterious principle called life in your hearts!"

* * * * *

There is a story of a woman who lived in a village where the people were very poor. She planted a flower garden in front of her house, and gave the neighbors seeds, helped them to dig and plant, gave them advice and encouraged them to send flowers to the county fair. She changed the tone of the whole village through her flower bed.

Flower in the crannied wall,
I pluck you out of the crannies:
Hold you here, root and all, in my hand,
Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is!

* * * * *

A tourist describes the air of the famous Kentucky Mammoth Cave as having a peculiar power of stimulating the senses. After the visitor has been in it for an hour or two and returns to the open air, he can discern the scents of flowers, trees and grasses in an extraordinary way.

What a simile this is of the power and stimulation given to the spiritual senses through communion with nature's God!

What I Find in Romans 12.

August 17.

Provide things honest in the sight of all men.

"Robert," said a man, winking slyly at a clerk, "you must give me good measure: your master is not in!"

Robert looked squarely into the customer's eyes and said:

"My Master is always in!"

Be not wise in your own conceits!

Webb-Peploe said: "What God wants is men great enough to be small enough to be used."

Let love be without dissimulation!

Keep love in your heart alway,
Though tempted to bid her go!
Keep love the bride of your heart
If you would a true life know!
For life is no longer than love, I say;
With the end of love comes the close of day,
And the chill of death 'mid the shadows gray;
Keep love in your heart alway!

That ye may prove . . . . the perfect will of God.

A saintly man, undergoing great bodily suffering, when asked if he could see any particular reason why he should suffer so, replied:

"No, but I am as well satisfied as if I could see ten thousand reasons. God's will is the perfection of all reason."

Having, then, gifts differing. . . . .

"I would give the world for your peace

of mind," said a wealthy man to a devoted Christian woman.

"That's just what it cost me," she replied; "I gave up the world for it."

Continuing instant in prayer.

Prayer is not kneeling at morn or at night:
Prayer is not feeling the presence of might;
Prayer is a living, a silence, a praise:
Prayer is a lifted soul through endless days!

* * * * *

An old colored man, reading a hymn containing the line, "Judge not the world by feeble sense," read, "Judge not the world by feeble saints." The 12th of Romans tells us how not to be judged as feeble saints.

How Selfishness Shows Itself: How Overcome It?

Genesis 13. 1-18. August 24.

In a gathering of colored men in Washington two of their number were appointed to select a candidate for an important political office. They retired to a private room, and after a time one of them returned to the meeting and asked for an extension of time, and in a solemn voice said:

"Mr. Chairman, the committee is divided. Mr. Johnson, he's for hisself, and I'm for myself, and we are having hard work to get together."

Abraham found a way to get together with Lot, and incidentally overcame his selfishness: which is a good lesson for us all.

* * * * *

"Oh, how I wish I could get away from everybody and everything!" petulantly spoke a woman to her Negro housekeeper.

"Now, chile," said the latter, "wot you want to git away from? Dis yere beau'ful house? Dese here lubly chilluns? You got to lug yourself along wherebber you go!"

Petulance and discontent are forms of selfishness. Nothing but the blood of Christ can wash them away.

* * * * *

A man talking with his pastor about the Holy Spirit's power said:

"Alas, self-will and self-righteousness follow me everywhere! Only tell me how I can get rid of self! Will it be by study, or by prayer, or by good works?"

"I think," replied the pastor, "that the place where you will lose self will be where you find your Saviour!"

Christ in the heart obliterates selfishness.

* * * * *

A group of men were dining together. One of them seemed quite intent on the good things to eat. His host expressed pleasure, saying:

"That's right! I like to see you eat. To take good care of yourself is the first law of nature."

"Yes," remarked an old minister sitting near, "but to deny self is the first law of grace."

Selfishness shows itself in the lack of control over appetites and passions. It will do us no harm to occasionally question ourselves as to which law we are following.

The Importance of Keeping Promises.

Joshua 9. 3-21. August 31.

An old shepherd during a Welsh revival, lamenting his backslidings while in prayer, used these words:

"Lord, I got among the thorns and briars, and was scratched and torn and bleeding, but, Lord, it is only fair to say it was not on thy ground! I had wandered out of thy pasture."

And so might every breaker of the Christian Endeavor pledge say: "Lord, it was not on the ground of the pledge where I broke it: I had wandered away from its influence."

* * * * *

We are told that after ten years of patient work experts in London have finished what is said to be the most perfect yardstick in the world. It is made of platinum and iridium, and was designed to be used as the standard of the British government. Every year for ten years it will be tested, and if it varies by a millionth of an inch it will be rejected.

Like this exactness of this yardstick is the strictness that should mark a Christian's promises. Then let us think ahead and make no promises we cannot keep, for a Christian's promise is a solemn religious act.

* * * * *

A man who became a Christian during a critical illness said to his pastor, who was calling upon him during his convalescence:

"How am I to know that my repentance was sincere?"

To which his pastor replied: "John, if you are as careful to perform in your health as you were to promise in your sickness, you will know!"

There is an old proverb, often acted in real life, "Peril past, God forgotten!"

* * * * *

For a punishment a schoolmaster once ordered a boy to write out two books of "Paradise Lost." Later he repented of his severity, and suggested to the boy that in view of extenuating circumstances it would be enough for him to write on a piece of paper, "Two books of Paradise Lost."

Commenting on this incident one said: "We sometimes think God will accept excuses for the non-performance of our vows to him with as great facility as that teacher."

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

AUGUST, 1924.

Friday, 1st. Amos 2. 6-16.

Those who sin against the light seem to sink to a deeper infamy than those who have always lived in darkness. Unspeakable as is the degradation of the heathen, the grossness into which civilized people can fall is more bestial. So here we see a vileness and ingratitude in Israel which is deeper than that of other nations.

The sin of Israel is fourfold. Men are being sold as merchandise, poor innocent men, the victims of economic disturbance. They are considered of no more value than a pair of shoes, that is, not even money was paid, but only a pair of shoes,—unless we accept the suggestion they were of no more value than an old song, or else that nothing was paid for them, but simply a bribe to a judge made the traffic in men a matter of indifference. These wretched miscreants even begrudged the dust which their victims threw on their heads in token of their anguish, so callous and cynical had wickedness made them. A further sign of unspeakable degradation was the vileness and bestiality practised by fathers and sons in each other's presence following on their idolatries. There was no shame left among men. When they went to worship their false gods they wrapped themselves in garments from the poor. And a last charge is that they treated God himself as beneath contempt,—no more than some poor broken thing over which the wheels of a cart laden with sheaves might pass. What wonder that judgment swift and terrible should fall upon such wickedness!

The sin of Israel is contrasted with Jehovah's patient endeavor to build up the nation. He had emancipated them, led them, fought their battles for them, raised up teachers to instruct them, but it was in vain. Nothing but suffering, fearful and universal, would teach Israel the way of life.

Farrar has well said: "It is a noble feature of the messages of this prophet that the crime for which he denounces the nations is in each instance an act of gross cruelty. Atrocities are atrocities, by whomsoever committed. The spirit of ruthless harshness, of a wrath that casts off pity, of an anger that tears perpetually, is a demon-spirit in whomsoever found, and deserves, and will receive, the punishment of heaven. The shepherd of Tekoah had learned this among his sheepfolds."

O God, teach us sincerity! If we have light, may we cherish it, and walk in it! Teach us to live according to the example of Christ! May the world be better for our having lived! In Christ's name. Amen.

Saturday, 2nd. Amos 3.

There are two outstanding features in this passage: (1) the whole Israelitish people are treated as one family, the same tendencies express themselves in both North and South, (2) so intimate is the relationship between the prophet and him who whispers into his ears oracles of judgment that Amos merges his own judgments and consciousness with that of the Lord who bids him speak.

Harper says on verse 2: "The doctrine that Israel has been chosen by Jehovah for a particular service to the world lies at the basis of every expression of Hebrew thought. Nor is it parallelled by a similar doctrine among other nations; in every case the teaching took a stronger hold of Israel. This thought, carried too far, furnished the basis for a superstition almost as deadly as any of those which the Israelitish religion was to displace. Against this superstition the prophets contend. The choice of Israel by Jehovah, they maintain, is not unconditional. Israel must cherish the right mind towards Jehovah, or punishment will come; and when it comes it will be the more severe because of the special privileges which she has enjoyed."

The thought of Amos is most startling. A covenant such as was made between Jehovah and Israel implied that they had everything in common, that they thought together and coöperated with each other. How can two people keep tryst if they are at variance? It is obvious that they must go their different ways. And what must be the result to Israel? In the desert there are fell beasts which wait for the lonely and unwary man. If Jehovah has determined to punish Israel, let it not be forgotten that he never punishes without warning. The preacher, the prophet, is God's messenger, warning men that immorality, injustice, everything unethical, meets with retribution. It is foolish for men to neglect or to turn a deaf ear to the preacher.

Amos concludes with a warning to Samaria. He tells womanhood that when the blow descends it will not spare her. She may go her ways into luxury and pleasure and what she imagines to be refinement, but when soldiers come fine houses are the first objects of prey. Womanhood should never consent to any tampering with spirituality. It is her castle of defence against a broken heart.

Our Father, we thank thee for our homes, for those who love us and seek to protect us! Bless them and keep them! Teach them how to regulate their households according to thy Word! Amen.

Sunday, 3rd. Amos 4.

Farrar says: "When the women of a society are wholly absorbed in callous worldliness and luxurious surfeit it is the strongest proof that the society is doomed. For woman is naturally more moral and religious than man, and when her natural instincts of modesty and reverence have been absorbed the best hopes of a moral revival are extinguished. It was so with the women of Samaria. Amos spares them as little as do the other prophets. Their cry to their lords is, Bring to us drink! Ah! from their ivory palaces they shall be dragged forth by the brutal conqueror, dragged forth by the hair, as the fisherman drags his prey out of the water with hooks. They would, indeed, rush to escape, rush with all the selfishness of hard egotism, each for herself, to escape out of the breaches of the ruined walls, and each as she flies shall fling away her idol of the Syrian love goddess, of which the emblem was a pomegranate."

The Israelites were guilty of heinous sin: they engaged in worship while morally unfit. Amos rails at them with bitter irony as they make a mockery of religion by supporting public worship while living in flagrant defiance of ethical holiness. Not even suffering had been able to stir them to penitence. Jehovah had smitten them, but without effect. They were rescued from total destruction as narrowly as a brand snatched out of a blazing fire, but every effort failed. Now the end must come.

Great meaning attaches to the words, Prepare to meet thy God! Harper says: "It is, in accordance with the whole spirit and purpose of prophecy, a call to repentance; in other words, the spiritual application of the threat: for every prediction of disaster was in itself an exhortation to repentance, in order that, if possible, the disaster might be averted. Whatever befell the nation, there was an opportunity for the repentant individual to receive divine favor."

Most holy Lord, we fear thy righteous judgments! We pray for grace to amend our ways, so that we may win thy favor. Teach us to do those things which are pleasing to thee! Amen.

Monday, 4th. Amos 5. 1-17.

The prophet hopes by terror to awaken the people to repentance. He utters a dirge over the death of a nation. His message is introduced with sorrowful sadness. The end of Israel shall be violent and beyond remedy. Meant for freedom, for experience of spiritual fellowship, she will be stricken and left to die without succor or deliverance. There is only one escape from the fate that awaits her. The prophet cries with desperate earnestness, "Seek Jehovah, lest ye perish! Seek ye me, and live!" How? "By turning to me and worshiping me." But if that is done, Israel will have to learn that God is more important than any place of worship, or any ritual. Resort to Gilgal or Bethel shall be found to be bitterness and vanity. Living souls need a living God with whom to commune. In majestic language Amos speaks of the splendor of the Syrian skies, of the marvel of dawning and darkness, of storm and tempest, and brings before men the vision of One from whom proceeds orderliness, majesty, harmony and power. In the light of such a revelation he turns upon his auditors with moral indignation.

There are some who profess to deplore the situation and long for the day of the Lord. But there is only one way of life, and that is to change their habits and attitudes, and to devote themselves to the pursuit of ethical good. National salvation depends upon a complete change of attitude toward God and toward virtue. To be and do right is the only way to avoid calamity. Harper says on verse 18 that the prophet "has in mind the great multitude who think that without reference to their conduct or the attitude of their mind this coming day will be a cure-all for every woe."

Almighty God, change the thoughts and desires of our hearts! We need thee, and there is none else who can assuage our thirst. Help us to dwell with thee and in thee! Teach us to live for thee! In Christ's name. Amen.

Tuesday, 5th. Amos 5. 18-27.

Harper says: "Amos found a well-established doctrine of the day of Jehovah cherished among the people. They looked forward to it as a day when Jehovah would give them triumphant victory over all their enemies, and thereby established himself as supreme among the gods. This hope grew out of their monolatrous conception of Jehovah and their belief in their own nation as destined to become the great and powerful representative of Jehovah among the nations, and was fostered by the long continued hostilities between Israel and her neighbors, in which Israel was not always victorious. The day must come, therefore, in which Jehovah would gloriously vindicate himself and his people by overthrowing all his foes and making Israel supreme. But the idea as expressed by Amos was, in one essential point at least, directly contrary to the prevailing thought: instead of Israel triumphing over her enemies on that day, she is herself to be humiliated, and that by Jehovah himself. This new conception of the day was the direct outcome of Amos's new conception of Jehovah as an ethical God, whose chief requirement of his people was righteousness. Amos felt that in view of the moral corruption of Israel it was inevitable that Jehovah would punish her and thus vindicate his own righteousness in the sight of the world.

Other nations, too, were to be punished, not, however, as enemies of Israel, but as transgressors of the moral law. The new way thus marked out by Amos was trodden by all his successors."

Men have always been prone to imagine that high ritual and high emotion expressing itself in fervency of speech and song was a token of religious revival. Jehovah finds it noisy unless accompanied by correct behavior. He would rather witness the emotion of a mass movement toward justice. We have here "an exhortation to give up the old idea of religion as a cultus, and to adopt the new idea of justice and righteous living."

Our Father, we would be sincere in our worship! When we come to the house of prayer we would appear with clean hands and pure hearts. Teach us to do justly and love mercy! Amen.

Wednesday, 6th. Amos 6.

Canney says: "Extravagance in ritual often indicates a perverted sense of what constitutes a true philosophy of life. The price of luxury is far greater than men realize. The prophet now contrasts the careless luxury of the rich with the misery that is soon to overtake them."

The reference is undoubtedly to what we call the upper classes. People take their cue from them. In verses 4-6 this farmer prophet describes their luxury in a way which shows his soul is revolted by what he saw. Even if we make allowance for the failure of a man of Puritan type to appreciate the better side of the Cavaliers, there is enough left to show us a corrupt and voluptuous people. When to this we add the perversion of justice which was so flagrant, we cannot wonder at the warning of disaster as near and awful.

Israel would not learn the lessons of history. Greater and more powerful nations had raised themselves against God, living luxuriantly, despising the poor and afflicted, making themselves rich by injustice, and ruin had come to them. Moreover, Jehovah has been kind to Israel, and protected it from foes mighty and cunning. Surely gratitude and experience ought to teach Israel to turn to Jehovah and live. Alas that it does not! Therefore judgment swift and terrible shall fall. The doom of captivity is inevitable. With such a thought the first part of Amos' book closes.

O God, teach us to walk humbly before thee! Thy delivering mercy should provoke our gratitude, the vision of the penalty of transgression should make us submissive. Help us to live so as to please thee! In Christ's name. Amen.

Thursday, 7th. Amos 7. 1-3.

Driver says: "The vision was a frequent mode of prophetic intuition. The vision is a projection or creation of the mind, analogous to the dream. The subject falls into a state of trance or ecstasy, in which the channels connecting the brain with external objects are closed: the conscious operation of the senses is consequently in abeyance, the power of the will to guide thought is relaxed. On the other hand, the imagination, or faculty of combining images and ideas which have been previously apprehended into new forms, is abnormally active, and the pictures created by it stand out the more vividly, not being contrasted with the sharper impressions produced in a waking stage by the senses. In other words, the vision may be described as a combination into new forms, under the influence of a determining impulse, of the images and impressions with which the mind, through its working experience, is stored. In a prophetic vision the determining impulse will have been due to the operation of the revealing spirit. In the case of Amos, as we may suppose, the thought of an impending judgment, which bore in upon him at the time when Jehovah's hand seized him, determined the direction taken by his imagination, and took shape accordingly in the concrete forms presented in these visions. It is in agreement with the character of the vision, as thus explained, that its imagery is generally supplied by the surroundings amid which the prophet who experiences it lived himself. The basis of Isaiah's vision is thus the Temple in Jerusalem, the forms described by Ezekiel are modelled upon the sculptured figures of Babylonia and the material imagery in Amos's vision is suggested similarly by objects or scenes with which the prophet himself would be familiar. The vision is thus the forcible symbolic presentation of a prophetic truth."

This third section of the book is a series of visions in the form of elegies. These verses refer to a plague of locusts. The keen eye of the herdsman sees the larvae just as they are being hatched. His knowledge of nature teaches him the significance of all these myriads of wriggling forms. Every green thing will be destroyed. Nothing but the strong intervention of the Almighty can avert the calamity, and the thought of impending sorrow urges the prophet to prayer. He is answered, and the answer is stated with quiet reserve, but with a simple directness that makes the answer a miracle.

What is the actuality behind the vision? Is it a literal invasion of locusts? Or is it an invasion from Assyria or some other hostile and destroying power? Undoubtedly Amos is concerned for the fate of Israel. It is only by prayer that the calamity can be averted.

O God, we thank thee for the power of prayer! Thou art moved by the intercession of thy servants. Seeing one man's faith, thou wilt come to the release of him for whom he believes and whose need has

become a burden. Help us to carry needy souls to the mercy seat! Amen.

Friday, 8th. Amos 7. 4-17.

The second vision shows the challenge of Jehovah to his apostate children through the fierce burning of the summer sun producing a drought. So intense is the heat that the deep springs and streams are dried up. The locusts had eaten the grass, the hot sun scorches the corn: can it be that Israel will not read the tokens and turn in penitence to God?

A third vision is of the plumbline. Harper shows two interpretations as possible. On the one hand, "the picture represents the Lord as a builder, and describes his character. The wall beside which he stands is a token of his work, i.e., it is built by a plumb line, it is an ideal wall. It is only this kind of work which he will countenance. His work must be exact." The other interpretation is, "the purpose of the builder is to test the character of the wall, in order to determine whether it had been built thoroughly and exactly. There is here an anticipation of the work of destruction which is to be spoken of later, for walls were destroyed by plumbline, i.e., thoroughly."

No man can utter such warnings and threats without running the risk of persecution. When an outsider dares to criticize after this fashion his presence is resented. Amaziah the priest of Bethel, evidently with the sanction of the king, rebukes Amos, charges him with conduct likely to lead to conspiracy, and orders him out of the country. Amos replies that he is not a professional prophet, nor a member of a prophetic school or guild, but a herdsman whom Jehovah has ordained to become his spokesman. He says the priest has distorted his words.

O Lord, help us to see the truth! Open our eyes to see without distorting, open our ears to hear without perverting thy words! When we know the truth may we obey it! Amen.

Saturday, 9th. Amos 8.

Harper says of the basket of summer fruit: "This vision is really a reassertion of the thought contained in the third vision which had been interrupted. Three interpretations are suggested: (1) as summer fruit, when ripe, may not last long, so Israel, ripe in her sins, shall now come to an end; (2) As summer fruit is plucked when ripe, so that it may not rot, so shall Israel be removed from home and carried into captivity. But it is better to adopt another, viz., (3) the summer fruit is late and poor, the best being gathered earlier. A receptacle containing summer fruit shows the last of the crop, the end of the year, and by analogy, the approaching end of Israel's kingdom."

We must not miss the significance of the words, "will not pass by them any more." When any one comes to the point of declining to visit or to recognize another, it is evident that the estrangement is deep. When the alienation is between members of a family, it is a tragic and bitter thing.

Amos has concluded his visions, and now bases an address upon them and particularly upon the last. First he turns on the merchants of Israel, who are avaricious, dishonest and mean. His indignation is intense. The spectacle of such moral wrong provokes the Almighty. In strong hyperbole the prophet describes the divine judgment. The earth will tremble, the heavens become black at noonday. In face of such horrors the people's songs will become dirges, their laughter will be turned into lamentation, their grief shall be without alleviation. In that day men will cry out for a word from the Lord and search diligently for a prophet to make known the secrets of the Almighty. When it is too late they will express an eager willingness to obey. Even youth will droop and lose its spirit, all types shall find their spiritual resources exhausted.

Our Father, may we not grieve thee to the point of rejecting thy word and thy messengers! Give us penitent hearts! May we turn to thee and be saved in the day of glorious opportunity! Amen.

Sunday, 10th. Amos 9.

The chapter opens with a terrible vision. The sanctuary is crowded with worshipers. The whole nation is there. Jehovah stands beside the altar and turns his all-penetrating gaze upon those who worship. The scene so offends him by its hypocrisy that he orders his executioners to seize the pillars of the Temple and cause the whole building to collapse on those who have dared to be so wicked as to trifle with spiritual things. There is no mercy in the vision.

The book does not close with inexorable doom. There is a sense of the disciplinary aspect of life as it affected all men, both good and bad. God discriminates: he does not destroy without regard to ethical fitness. His war is against wickedness. He will sift out those who are sinners. One day goodness will triumph, and in that day harvest fields shall yield abundantly, cities shall be rebuilded, and Israel shall be permanently reëstablished. The sternness of the prophet was due to the easy optimism of the people which led them to scorn his warnings and to say that the day of the Lord was a day of joy and blessing which they must share because of the accident of birth. If we bear the name of God it is implied that we shall adhere to God, recognizing that we are not free to serve him otherwise than completely and loyally.

Harper summarizes the character of Amos, as revealed in his writings, under the following heads: (1) He was bold, but

his courage had its origin not in enthusiasm, but in a certain kind of fatalism. (2) He was accurate in his observations and scientific in his habits of mind. He was able, not only to see the facts, but also to describe them as they actually were. (3) He was nomadic in his instincts; like Elijah, hostile to the softer influences of civilization; without the ties which bind a man to country, and so without patriotism; without family bonds, so far as we can ascertain, and so without much human sympathy. (4) He was austere, but could such a message as he was sent to deliver be other than austere? (5) His spirituality, which was intense, consisted in loyalty to truth and in antagonism to error, in recognizing the character of Jehovah as spiritual, and as wholly inconsistent with that character, the round of ritualistic routine which in his day constituted worship.

O God, we would seek thee with our whole heart! Thou hast redeemed us to thyself. Help us to be true in word, thought and deed! In Christ's name. Amen.

OBADIAH.

Monday, 11th. Obadiah 1-4.

This book is the smallest among the prophetic writings. It is without date, and tells absolutely nothing about the writer beyond giving his name, which means "servant of the Lord." From a study of the correspondence between verses 1-9 and Jeremiah 49. 7-22 it seems that this book must have been written first and used by Jeremiah, or else that both Obadiah and Jeremiah borrowed from some other source, as did Isaiah and Micah in the prophecy of swords beaten into ploughshares.

This book is a prophecy against Edom, which ultimately expands into a judgment of the nations. Edom was the mountainous region on both sides of Mount Seir. The Edomites sprang from Esau, and were closely related to the Hebrews. The strife between Esau and Jacob referred to in Genesis is symbolic of the relationship between the tribes for many centuries.

Horton says: "Pusey's quotation from Hugo of St. Victor may put us on the track of deriving a true spiritual lesson from the little book. Obadiah is simple in language, manifold in meaning; few in words, abundant in thoughts. He directeth his prophecy, according to the letter, against Edom; allegorically, he inveighs against the world; morally, against the flesh. Bearing an image of the Saviour, he hinteth at his coming through whom the world is destroyed, through whom the flesh is subdued, through whom freedom is restored."

Obadiah is one of the two or three books of the Old Testament which are not quoted in the New Testament.

O God, teach us to view life seriously! Thou hast ordered thy universe so that whatsoever we do unto others is done unto us: make us wise in our behavior, that so we may reap a harvest of kindness and love! In Christ's name. Amen.

Tuesday, 12th. Obadiah verses 5-21.

This vision is directed against a people who, while springing from the father of the faithful, all through this long history showed themselves as reckless, godless, profane, caring only for material things. Horton has well said, "While in this prophecy there is no ethical or religious ground alleged for the external feud between Edom and Israel, and the bitter cry of exultation over Edom's calamity sounds essentially pagan, a broader view of the case may justify the prophet's attitude. Israel stands in a sense for the ideals, the spiritual aspirations, the discipline which prepared the world for Christ. Edom was expressed in that word applied to its king, Go thou and tell that fox."

Edom deludes itself. It imagines that because its stronghold is perched on a high rocky tablehead, therefore it is secure. As a matter of fact a confederacy of nations is being organized against Edom, and a fearful vengeance is to be exacted. The treachery of Edom to others is being requited by treachery to her. The Edomites had hid their treasures lest their repositories would be rifled. Edom had been famed for its wisdom and shrewd common sense, but now its alertness had failed it. After their brutal treatment of their brother Jacob they richly deserve the punishment which has come upon them. When another was in distress they gloated over his misfortune. Now their callousness meets with a terrible requital.

Brewer thinks that Obadiah wrote in the 5th century B. C. He says: "It is obvious that we cannot characterize him from the few verses that he wrote, but we are aware that his strong way of putting things, his graphic descriptions, his love of striking pictures, his quick exclamations, his impassioned warnings throbbing with anger and sorrow, made all aglow by a wonderfully vivid imagination, reveal a strong, passionate nature, uncurbed by prophetic discipline and experience. He heard Jehovah in the voice of older prophecy and of history, and on the basis of his profound belief in the consistency and justice of Jehovah he interpreted the stirring events of his time. His vision was narrow, and the conviction that justice must triumph was expressed in particularistic form. Yet it voiced the feelings of his own day and the passionate hopes of succeeding days."

O God, give us a deep consciousness of thy sovereignty and of thy justice! Thou

art consistent in thy rule, thy throne is built on righteousness. May we fear thee even while we love thee! Amen.

JONAH.

Wednesday, 13th. Jonah 1. 1.

It does not appear to those who accept the modern viewpoint that the book of Jonah has lost any of its value. Rather does it become the high water mark of Old Testament revelation, as not prose but poetry. Dates and specific sins are not dealt with. As soon as the mission of Jonah is fulfilled he is allowed to drop out of sight.

The book does not claim to have been written by Jonah, but about him. Nineveh is spoken of in the past.

Instead of the exile broadening the sympathy of the Jews, it had intensified their feeling of separation. The leaders of the return felt that the only safety of the nation lay in a root and branch policy, and therefore they set about purging family life, church and social life, of all foreign admixtures. The heathen world was an enemy, and on it the vials of Jehovah's wrath must be poured. This book was written under a divine impulse to correct men's views of God and his relationship to the human race. Jonah stands for Israel, Nineveh for the heathen world.

Peake says: "Nineveh was the capital of the Assyrian Empire, which stood on the page of Israelitish history as the monstrous embodiment of cruelty and violence, stained with unnumbered crimes against humanity. It was therefore to all appearance the most hopeless of all mission fields, the one from which Israel might have the most excuse from shrinking."

There is no condoning of sin in this book. Nineveh has done unspeakable things worthy of destruction. It becomes a monument of the patient, long-suffering God, who wills not the death of men, but that they come to repentance and live.

O God, enlighten our minds as to the true nature of thy Word! May thy Holy Spirit breathe upon the Word, and bring the truth to sight! Help us to learn its message! Amen.

Thursday, 14th. Jonah 1. 2-6.

The opening words of the book would almost suggest that something had gone before. Nineveh was destroyed in 606 B. C. It will be noted in chapter 3. 3 that Nineveh is a city of the past.

What Jonah is to declare to Nineveh is not stated, but chapter 3. 4 shows that the burden of the Lord was the wickedness of the city. Jehovah is God of all the earth, and injustice and wickedness in any place are an offence to him.

Jonah's first act is one of refusal to obey the divine commission. "Tarshish is most probably to be identified with the Greek Tartissos in the southwest of Spain, near the mouth of the Guadalquivir River."

Brewer says: "Jonah was trying to flee from Palestine in order to escape a second command from Jehovah. Just as a modern believer sometimes thinks of special places where God is more likely to reveal himself than at others, because he has experienced there communion with him, so Jonah contrariwise, in spite of his more advanced conception of God, thinks he can escape from the presence of God by fleeing as far as possible away from the place where the command of God had reached him and where he would most likely reveal himself again to him. Even in still later days Palestine was regarded as the place of Jehovah's special manifestation and presence, though the belief in his omnipresence had long been taught by prophets and psalmists. The reason of Jonah's disobedience and flight is not given here, but it is explicitly stated by him in 4. 2. It required no special prophetic endowment to divine that Jehovah had a redemptive purpose in the mission: else he might have instructed Jonah to give the prediction of Nineveh's downfall in Palestine. Jonah would gladly have done this, but to go to Nineveh and give the message there could imply only one thing, that he should warn the Ninevites and try to bring about their repentance."

Jonah had too small a conception of God. He thought to escape the divine challenge by distance. He had scarcely got away from shore before a fierce storm broke, which by its fury amazed and terrified those to whom the sea was as home. While brave heathen were praying and working, Jonah was doing neither: he was asleep! How like to the story of Gethsemane, when the favored disciples slept instead of sharing Christ's agony!

The ship's captain did not know Jonah's true character, but he was amazed. If the stranger could not work, he could at least have prayed. The man of God appears in a poor light in contrast with the heathen. It is often so still. The Mahomedan by his fidelity to the prayer life shames many who profess to follow the God and Father of our Lord Jesus Christ.

O Lord, enlarge our conceptions of thy nature! Help us to see thy purpose working itself out! Give us the missionary spirit, a burning desire to win the world to the gospel! Amen.

Friday, 15th. Jonah 1. 7-17.

Brewer says: "The storm shows no sign of abating, and the sailors now fear that an offended god has sent the storm on account of some one on the ship whom he

wants to punish. This is an old belief shared by many peoples of antiquity. Of course, not every storm was interpreted as a sign of wrath on the part of deity. It was not until the sailors had exhausted every other means that they thought of this last possibility. But how could the guilty one be discovered? Where men's wisdom is not sufficient, the divine decision is sought. . . . . When the lot fell upon Jonah there was no doubt in the minds of the men that he was the cause of the deity's anger."

When the sailors turn upon Jonah, asking his occupation, notice that he does not enlighten them. He is ashamed. He has not only shown himself disloyal to God, but he has betrayed his high office: he is misrepresenting God and his country and his church. He tries to recover himself, however, and makes a simple but noble statement of his faith in Jehovah. He admits that he has disobeyed his Lord, and those who heard him were horror-stricken at the act which would produce so fierce a vengeance.

The first effect of his confession was pity for a mortal in the grip of an angry deity. Evidently the man's doom was fixed by God. They would save him if they could. Then they began to pray to Jonah's God. Their act has been called a sudden conversion. It was not evangelical conversion, but it did show a real religious mind and a desire to be at one with so mighty a God. On finding that their sacrifice of Jonah appeased the angry deity they offered sacrifice and made vows. Peake says that in this passage the author impresses two important lessons. "One is the high religious and moral excellence that exists in the heathen world, the other is the readiness of the heathen to turn to Jehovah. Against this background the character and conduct of Israel stand out in most unattractive colors."

What are we to say about the great fish? First we should read Jeremiah 51. 34, 44. There the king of Babylon has swallowed Israel like a dragon, but Jehovah compels him to disgorge. Jonah is a symbol of Israel. The story may represent the exile and restoration, which ought to have taught Israel the wideness of God's sovereignty, and a more sympathetic conception of their fellow men.

Almighty God, fill us with a great fear of offending thee! When thou art compassionate to those whom we call our enemies, may we reverence thy gracious purpose, and not seek to frustrate it! Teach us to conquer passion and prejudice! In Christ's name. Amen.

Saturday, 16th. Jonah 2.

It is obvious that there are but two ways of reading Jonah: one that the narrative is history pure and simple, and the fish episode a miracle to be accepted by the believer and he who questions it is to be denounced as a godless critic; the other that we have here a story with a religious message. Then, as Horton says, "the great fish no longer needs to be determined. How a man could live in its belly for three days has no longer to be explained. These are but the apparatus, the imaginative apparatus, of a divine truth. God knows how to deliver his erring servants: the seas cannot devour them, the grave cannot hold them. In him they live and move and have their being."

Just what Jonah prayed in the belly of the fish we do not know. The psalm of this chapter is a thanksgiving for deliverance accomplished. Jonah had been in mortal anguish. He had felt himself to be drowning. He could only liken himself to one who was in the belly of Sheol. He felt himself like one banished out of sight of Jehovah. He was shut off from the Temple with its worship and its sacrifice. He describes his fight with death, the way in which he was enmeshed with seaweed. On verse 7 Brewer says, "The singer had sunk down lower and lower, and had arrived at the gates of the land whose gate-bars are eternal bolts, which are never opened again after the wanderer has once been admitted. It is the gate of the land of the dead, through which the dead soul enters: Sheol, which lay, as the ancient Hebrews believed, below the subterranean ocean. Here the drowning man had arrived at the gates of death, when Jehovah suddenly saved him."

The psalmist shows a profound belief in the necessity and efficacy of prayer. Prayer saved Jonah. It united him with the one Being who could come to his help.

Our Father, we have cried unto thee out of the depths, and thou hast heard and answered our entreaty! We have brought ruin on ourselves, but thou comest to save us out of the ruin. Help us to trust thy love! Amen.

Sunday, 17th. Jonah 3.

Peake says: "When the prophet is bidden a second time to carry God's message to Nineveh, he knows it is useless to disobey. Accordingly he takes the tidings that in forty days Nineveh will be destroyed. So huge was the city that three days would be spent in passing through it. Jonah advances one day's journey into the city, and then announces its doom. His message meets with instant belief from the whole of the Ninevites. The king leaves his throne, strips off his royal robes, and sits in sackcloth and ashes. A great fast is proclaimed for man and beast, and all alike are covered in sackcloth. They cry

fervently to God and turn from their evil ways and the violence of their hands, in hope that God will repent of his fierce anger. And in consequence of this penitence they are not destroyed. It was probably a secondary sign of the book to show that predictive prophecy was not absolute, but conditional."

Jonah has learned his lesson. The energy and decision of character which showed themselves in his refusal reveal themselves in his obedience. Jonah had not realized the divine point of view until now. The strangeness of the messenger, the startling nature of his announcement, the authority and conviction behind the word, startled a nation into penitence.

It is the great announcement that God cares for the heathen world, and calls it to repentance, and that whenever men anywhere repent his compassion is kindled towards them.

The divine clemency outran the sympathy of Jonah. The prophet preached his warning message as one conscious of the enormity of Nineveh's guilt and the penalty as justly deserved. But he did not want God to relent. He was willing to see his fellows consigned to doom.

O God, we praise thee that thou hast a witness to thyself among all peoples, and that it is thy will that all men everywhere should repent! Give us a great desire to call them to thee that thou mayest save them! In Christ's name. Amen.

Monday, 18th. Jonah 4.

Knowing the divine nature and witnessing the penitence of the people, Jonah did not need to be told that God's mercy was shown to Nineveh. He was so prejudiced that he dared to be displeased and angry with God.

It is evident that Jonah did not really respect God. Brewer says on verse 2, "That was exactly what he had feared when he was still at home. It was for this reason, he tells Jehovah in an indignant prayer, that he had fled when the divine command had come to him the first time. He knew Jehovah's wonderful grace, his patience and willingness to relent, too well not to foresee that he would forgive the Ninevites if they repented, and he had no desire to be the messenger who was to warn them of the doom to come and thus be the means of saving them. He hoped and wished that Nineveh would go down to its doom unwarned."

"It is noteworthy," says Wellhausen, "that the unfulfilled prophecy does not awake in Jonah any doubt whatever, whether he was sent by God. But this is not surprising, for he knew that in uttering the prediction he was warning the Ninevites, and he says himself that he knew it would not be fulfilled if they repented. For Jehovah was a God gracious and compassionate, full of patience and of great kindness, and relenting of the evil which he had threatened,—if men would but turn from their sins in true penitence. That this condition is implied is plain from the entire prophetic teaching of the Old Testament. Jonah was not angry because his own personal prestige would be lost by the non-occurrence of the doom which he had announced, but because Nineveh had been spared and because he himself had brought this about by his warning."

Jealousy is a deadly passion. It separates the soul from all higher fellowship. It makes man sulky, and deprives him of energy. In the light of a great spiritual movement Jonah had abundant opportunity for service, he might have seen one of the greatest peoples of the world won to the spiritual heritage of Israel. But instead he sat under a gourd! G. A. Smith says: "Such men are best treated by a caustic gentleness, a little humor, a little rallying, a leaving to nature, and a taking unawares in their own confessed prejudices. All these—I dare to think even the humor,—are present in God's treatment of Jonah. This is very natural and very beautiful. Twice the divine voice speaks with a soft sarcasm, Art thou very angry?"

God awakens his servant through return to grace. Making him pity an herb, he awakens him to his attitude toward a man. He challenges him by showing that he claims the right to a virtue which he has protested when expressed by God. Here is a lesson for all time. There is nothing finer or nobler in the Old Testament than the book of Jonah.

Our Father, we rejoice in thy knowledge and care! Thy compassion is infinite, and thou bearest with each of thy children. Help us to be like thee in patience and in sympathy! Amen.

MICAH.

Tuesday, 19th. Micah 1. 1.

Micah is spoken of in Jeremiah 26. 17-19. He was a contemporary though somewhat younger than Isaiah. He was born at Moresheth-Gath, a place somewhere in the Shephalah. He may have prophesied for 60 years, but more likely for less than 40 years, from 740 to 700 B. C. He has been called the prophet of the poor.

Powis Smith says: "A man of the countryside, like Amos, Micah was gifted with clearness of vision and time for thought. The simplicity and seclusion of his rustic life were conducive to plain living and high thinking. He had Amos's passion for justice and Hosea's heart of love. Knowing his fellow countrymen intimately, and sympathizing profoundly with

their sufferings and wrongs, his spirit burned with indignation as he beheld the injustice and tyranny of their rich oppressors. He was preëminently the prophet of the poor. He was absolutely fearless as their champion. He would denounce wickedness in high places, even though it cost him his life. The fearlessness and force of his character and message deeply impressed his contemporaries, so that even a century later his example was cited as establishing a precedent for Jeremiah's freedom of speech. Completely dominated by a vivid consciousness of God and a fervid devotion to the highest interests of his country, he goes forth to his task unshrinking and invincible. To this man of keen perception and sensitive soul the voice of duty was the voice of God."

O God, we pray for moral courage to declare thy whole counsel to those by whom we are surrounded! Help us by word and example to protest against the extravagance of pleasure! May we learn to exercise self-reverence, self-control, and sacrifice. In Christ's name. Amen.

Wednesday, 20th. Micah 1. 2-16.

If Micah is sent with a special message to Judah, he is aware that there is a solidarity of the human race which makes the word of God of universal and eternal import. All nations are morally akin. The holy temple from which Jehovah speaks is not the house in Jerusalem, but the dwellingplace of God in the skies. The capital of a nation is looked upon as the place where its culture, its spirit, are centralized. Hence Samaria represents all Israel, Jerusalem all Judah, London all England, Paris all France, Washington all America. In these capital cities you see the best and the worst. Wealth is never more ostentatious, poverty and corruption never more appalling than in such centers. God's wrath is kindled against Samaria and Jerusalem.

It is not easy for the prophet to pronounce divine sentence. He loves his nation, he reverences its traditions. He cannot declare doom without tears. G. A. Smith says, "His elegy sweeps across the landscape so dear to him. This obscure province was, even more than Jerusalem, his world, the world of his heart. It gives us a living interest in the man that the fate of these small villages, many of them vanished, should excite in him more passion than the fortunes of Zion herself. In such a passion we can incarnate his spirit. Micah is no longer a book, an oration, but flesh and blood upon a home and a countryside of his own. We can see him upon his housetop pouring forth his words before the hills and the far-stretching heathen land. In the name of the village within sight he needs a symbol of the curse that is coming upon his country, and of the sins that have earned the curse. So some of the greatest poets have caught their music from the nameless brooklets of their boyhood's fields, and many a prophet has learned to read the tragedy of man and of God's verdict upon sin in his experience of village life."

Our Father, give us compassion for those who are as sheep having no shepherd! Help us to weep with those who weep, to share the affliction of those who are in sorrow! Give us hearts at leisure from themselves to comfort others! Amen.

Thursday, 21st. Micah 2.

The prophet stands aghast at the cupidity of the rich, who were actually robbing the poor of houses and lands. Their greed was feeding upon itself. It was a terrible thing to that man of God that his neighbors and friends, honest and industrious farmers, should be wronged in this fashion. He saw these avaricious land-grabbers lying awake at night, thinking over their victims and arranging to prey upon them in the dawning. They oppress and rob because it is in their power to do so.

Powis Smith says of verse 2: "Their only title is their greed. To the prophet's vivid imagination it is no sooner said than done. He leaps over the intermediate steps between the birth of desire and its fulfilment, such as extortionate rates of interest, foreclosure of mortgages, subornation and perjury of witnesses, bribery of judges. So it was in the days of Ahab, of Hosea and Isaiah. For the present prophet, born and bred upon the vineclad hill-slopes of Western Judah, the ousting of peasant-farmers from their small holdings, inherited through successive generations of toilers whose very life had gone into the soil, was a wholly unpardonable crime. No amount of legal procedure could make it right. Custom and law from the earliest to the latest times, all sought to perpetuate the family's tenure of its ancestral lands."

Jehovah must inevitably act against such wickedness. It will be noted that the Scriptures are built on the idea that the foundation principle of society is not property, but man. And this is of course revolutionary. In the day of Jehovah's visitation the rich will protest against being despoiled and will insist that men like Micah are both disloyal and irreligious. They will tell them to cease harping on such things. It is preposterous that Jehovah will turn against his people. The idea of his being alienated is both treason and blasphemy. Micah replies that they make the mistake of imagining that they are the whole people. It is because their hand is against the people of God that the judgment will fall. If God's people are poor, he is not going to allow them to be destroyed. When honest loving women are driven from their country homes, can God be indifferent?

O God, we thank thee that like a shepherd thou dost discover thy sheep in their

dispersal and dost gather them together from all over the globe, so that in the end of the days they shall be one flock! Give us this faith to sustain us in dark and anxious times! In Christ's name. Amen.

Friday, 22nd. Micah 3.

This chapter continues the thought from 2. 11. The indictment of the upper classes reaches its climax in a suggestion of their rapacity being cannibalistic. Micah then turns to the professional prophets who have been courting popularity by speaking smooth and pleasant things to their rich patrons instead of dealing faithfully with their sins and shortcomings.

The true prophet is characterized by independent strength, by a high sense of justice, and by disinterestedness. God honors him, and men respect him. His words will sometimes make them wince, but they will recognize the spirit of him who anointed him to speak. It requires moral energy to say the unpopular thing, but if the Spirit of God possesses a man he will feel his sole duty to be the leading of men out of darkness into light, and from the dominion of sin to the glorious liberty of the children of God.

On verse 9 Horton says, "The prophet turns again to the rulers. Observe, nothing is said of the king, Hezekiah. The evils of the times were clearly the faults of the rich and great, of the prophets and priests, which the king had not the power to control. These deluded men believed that punishment would not come for their iniquities; the inspired prophet assures them that it shall." On verse 12 he says, "This terrific doom was postponed on account of the repentance of Hezekiah (Jeremiah 26. 19), the only instance of a definite quotation in prophetic literature. Yet it was fulfilled by the capture of the city, first in 621 B. C., by Nebuchadnezzar, then in the awful devastation of 70 A. D. by Titus, after which it remained a ruin for fifty years. Is it to be fulfilled more literally still, or do the bright promises with which chapter 4 opens repeal the doom? During the desolation of the city after Hadrian had exterminated 580,000 Jews and built Ælia on the site of Jerusalem, R. Akiba smiled while others wept at seeing a fox come out of the Holy of Holies. This prophecy of Micah being fulfilled, he looked the more for the prophecy of good things to come connected therewith."

O Lord, we rejoice in thy salvation! Thou comest to us now in benevolence, and again in wrath, but love is thy motive and redemption the end of visitation. Teach us to hope in thee! Amen.

Saturday, 23rd. Micah 4. 1-5.

This remarkable passage announces the universal supremacy of the Lord, and the blessings that will ensue. Jerusalem is to be the rallying point of the nations. Religion shall be the inspiring motive of political action. The mind of the world shall be bent to learning from God alone the proper ways of acting in national and international affairs. God will determine the issue of every dispute, and men will forget how to make weapons of war and the arts of war. There is a progression of thought throughout the poem.

Similar words are found in Isaiah 2. 2-4. How are we to explain the coincidence? Powis Smith points out that there are four explanations: (1) Micah borrowed from Isaiah; (2) Isaiah borrowed from Micah, or an editor inserted the passage in Isaiah from Micah; (3) Both Isaiah and Micah borrowed from some other source of which we have no further knowledge; (4) Some editor at a later time inserted it in both prophets. He thinks that this latter explanation is most probable, because the thought of the conversion of the nations appears nowhere else in the book of Micah, but is a post-exilic idea, as is that of a pilgrimage to Zion.

The idea of the passage centers in "the end of the present age and the dawn of the Messianic era." "Despairing of the present, the later prophets built their hopes on the future, and out of the blackest days came the brightest visions of Israel's future glory,—indisputable evidence of imperishable faith." Notice that no nation is in the ascendancy. Israel does not dominate the world. There is a transfigured sword, and there is a recognition of spiritual authority as supreme. Powis Smith says on verse 5, "This is the utterance of a practical man who realizes the visionary character of the foregoing ideal and seeks to establish connection with things as they are."

O God our Father, teach the world the way of life! Thou knowest its present perplexity, its inability to find an earthly guide. Come to its aid, O Lord, and teach it the way of thy commandments! So hasten the dawn of peace and brotherhood. Amen.

Sunday, 24th. Micah 4. 6-13.

This is another glimpse into the glory of the Messianic age. The promise is not promiscuous. The prophet distinguishes between people. The remnant is the company of souls who have been loyal to a high and spiritual calling. Powis Smith says, "The words 'halt' and 'outcast,' suggestive of a flock of sheep, designate the exilic community as a whole, not individual members of that community." He thinks that at the time they were written "the descendants of the captives from Samaria were scattered throughout the Babylonian empire, refugees from Judah had doubtless already founded colonies in Egypt like that at Elephantine, Jehoahaz and his courtiers had been

carried to Egypt, and perhaps the blow of 597 B. C. had fallen. All of these are to be gathered home in the great day." The reason why some scholars think along these lines is that they find it difficult to imagine Micah writing in the days of Hezekiah speaking of the restoration of what had not yet been destroyed.

We have next a picture not of restoration but of exile, and it is just as possible that it was written in the days of Hezekiah as later. Whatever may be the explanation of the difficulties of the chapter, there is no doubt about the message that wonderful days are ahead, a reign of happiness. G. A. Smith says, "When a people has to be purged of long injustice, when some high aim of liberty or of order has to be won, it is remarkable how often the drama of revolution passes through three acts. There is first the period of criticism and vision, in which men feel discontent, dream of new things, and put their hopes into systems: it seems to them as if the future was to come of itself. But often a catastrophe, relevant or irrelevant, ensues: the visions pale before a vast conflagration, and poet, philosopher and prophet disappear under the feet of a mad mob of wreckers. Yet this is often the greatest period of all, for somewhere in the midst of it a strong character is forming, and men, by the very anarchy, are being taught, in preparation for him, the indispensableness of obedience and loyalty. With their chastened minds he achieves the third act, and fulfils all of the early vision that God's ordeal by fire has proved worthy to survive. Thus history, when distraught, rallies again upon the Man."

Our Father, we are saved by hope! We do not find encouragement in ourselves, but in thee. Thou reignest, therefore the future is assured. Keep us steadfast! For Christ's sake. Amen.

Monday, 25th. Micah 5.

We have again a number of separate prophecies. We begin with a wonderful passage about the birth of the Messiah. He is to be the representative of Israel ruling over the entire race of man. There is announcement of the place of his birth. Beth (or Bethlehem) Ephratah. Ephratah is a district of which Bethlehem is a part. The Davidic clan belonged to this region, and was reduced to its lowest terms. From so obscure an origin Jehovah will raise up his own vicegerent, and if this is so the future is guaranteed. For the present there may be suffering and pain, but these things continue only for a time. Horton says of the words "from everlasting," "It shows that Messiah will not only be David restored, but One who was in the beginning with God. Micah could not understand his own deep saying, but how foolish of us to discredit it when history has made its meaning plain!" The climax to the prophecy is the words "This man shall be our peace."

The prophecy now develops into the feeling that Jehovah himself will bring his people to their rightful place. Powis Smith says, "Jacob is used as representing the people of Jehovah as a whole, not those of Northern Israel, nor those of Judah merely. The exile and scattering of the people are presupposed either as an existing fact, or as conceived of in the prophet's mind. Just as the dew and rain falling on the grass cause it to grow and render it independent of human irrigation, so through the favor and might of Jehovah the remnant of Israel among the nations will rise to power, notwithstanding the absence of all human help. Israel's future depends solely upon Jehovah." A period of discipline was necessary before the advent of so glorious a time, and the God of vision is also a God of justice and judgment.

O God, we commit ourselves to thy care! We know that nothing is impossible to thee. Out of the smallest place and most limited life thou art able to fulfil thy infinite purpose. Prepare us for the coming glory! In Christ's name. Amen.

Tuesday, 26th. Micah 6. 1-8.

This passage has been defined as "popular or prophetic religion." In it we have the climax of the religious teaching of the Old Testament: indeed, there is no finer definition of the religious life.

The passage opens with a legal controversy between God and his chosen ones. But as we noticed in the opening chapter, Micah regards Israel as the norm of the human race. The prophet is Jehovah's advocate. The mountains are his witnesses and at the same time his court of appeal. What are the grounds of Israel's apostasy? Are they the burdensomeness of the divine requirements? Has not the Lord done that which should evoke perpetual gratitude? He has delivered them, he has raised up leaders for them, he has frustrated all materialistic as all spiritualistic attacks on their integrity. He has been a God of deliverances: why then has he been deserted?

A conscience-stricken people tries to find a way of return. Farrar says, "The appeal (6, 7) shows radical misconception of the nature of God and of the sacrifices with which alone he is well-pleased. How should God be appeased with sacrifices when all the beasts of the forest are his, and the cattle upon a thousand hills? How should he pardon sin for the sake of self-torture, and the unjust immolation of the guiltless for the offender? He is neither to be bribed, nor as though he were some fierce Moloch,—to be satisfied with blood. Far different is the service which he approves, far purer and nobler the sacrifice which he desires. The prophet sees this, though it is hidden from a people steeped

in corruption and thinking to be delivered from it by material offerings. He sees that beneficence is the only acceptable ritual, and moral integrity the one divine requirement."

There are three cardinal virtues in a man's approach to God: justice, kindness and humility. Horton says, "We cannot wonder that the Old Testament writers and even the prophets themselves did not always remain at the height of this great argument, for after nineteen centuries of Christian teaching a large number of people, and even some theological writers, still hold the old view of God. God is a moral being who demands a moral service, and therefore nothing that we count immoral must for a moment be attributed to him; nor can we, by any service which violates the principles of morality, bring to him an acceptable offering."

O Lord, we thank thee that thy servants have taught us that thou art not bloodthirsty, but kind and forgiving! We rejoice in the revelation of thyself in Jesus Christ. Teach us to love thee because thou hast first loved us! Amen.

Wednesday, 27th. Micah 6. 9-16.

G. A. Smith says: "Micah, though the prophet of the country and stern critic of its life, characterized Jerusalem herself as the center of the nation's sins. He did not refer to idolatry alone, but also to the irreligion of the politicians and the cruel injustice of the rich in the capital. The poison which weakened the nation's blood had forced its entrance to their veins at the very heart. . . . . This section is one of the most poignant criticisms of a commercial community which has ever appeared in literature. In equal relief we see the meanest instruments and the most prominent agents of covetousness and cruelty,—the scant measure, the false weights, the unscrupulous prince and the venal judge. And though there are some sins denounced which are impossible in our civilization, yet falsehood, squalid fraud, pitilessness of the everlasting struggle for life, are exposed exactly as we see them about us today. Through the prophet's ancient and often obscure eloquence we feel just those shocks and sharp edges which still break everywhere through our Christian civilization. Let us remember, too, that the community addressed by the prophet was, like our own, professedly religious."

God cries to the city concerning its business. We all know how true this is. We cannot begin to do business without trusting one another. Truth, honor, integrity, are essential to commercial prosperity. Jehovah cannot regard as pure any man who cheats in business. The surest way to poverty is to be "smart" in business. The surest way to provoke the divine wrath is to tamper with the primary virtues while engaged in the traffic of life.

Our Father, give us wisdom to order our steps! We would walk uprightly, that so thy light may fall upon our way. Help us to begin, continue and end our affairs in thee! Amen.

Thursday, 28th. Micah 7. 1-6.

Who is the speaker? Is it the soul of Jerusalem lamenting the tarnish which has fallen upon its fair name? Is it the prophet who is filled with shame and agony because of an obvious missing the mark on the part of those to whom he has uttered the word of God? Is it the true Israel, the Israel within Israel, bemoaning the social abuses which have sprung up and the miseries which are their inevitable accompaniment?

Horton says: "Jerusalem is desolate like a field from which the harvest has been carried, or a vine when the grapes have been gathered and there remain only a few, stunted or rotten, in the tops of the branches. It does not refer to exile or political drought. The city is crowded and rich, but when the good have disappeared, or become like the mere wisps and gleanings of the harvest, the population is mere prickly stubble, or a barren fig tree."

When we meet with the phrase "the godly man" we are to think of practical religion. The word means merciful, loyal, pious. It suggests kindness and loyalty to man as man,—respect for humanity. The special crimes of Jerusalem are bribery in the courts and the perversion of law and justice. Men have deliberately trained themselves to do evil. They have become experts in defeating the ends of justice. "The rich and powerful make known their wishes, and these are carried into effect by the courts, whose judgments are for sale to the highest bidders." How can society keep together when confidence in the integrity of justice is undermined? So widespread is the spirit of deception that no man can trust his neighbor; a husband does not even confide in his wife. The integrity of the home is gone. Children deliberately insult their fathers and mothers, and treat them as fools. A more shocking state of things could not exist.

If the heartstone is broken, if business integrity is destroyed, if the law courts are openly corrupt and untrustworthy, society must disintegrate, and that is the burden of Micah's woe.

Our Father, teach us to avoid grieving thy Holy Spirit! Help us to walk before thee in true piety! May religion, true and undefiled religion, control our every act! In Christ's name. Amen.

Friday, 29th. Micah 7. 7-20.

Horton says: "This closing passage is a mingled cry of confession, prayer and

thanksgiving. The speaker is Israel, the mouthpiece is the prophet. . . . . It is one of those divine passages in Scripture the heart-throb, the spiritual intensity, the religious quality of which make it quite immaterial when or how they were produced. Enough that the spirit of God is breathing in it, and eyes lit with smiles, and wet with tears, are lifted up to him."

The attitude of the speaker is one of expectant watching for Jehovah. He does not doubt the ultimate. The future is in the hands of a sure and safe keeper. Hope is built on a rational foundation. Difficulties are a spur to faith. He is certain of the final triumph of good. There is no questioning of the culpability of sin and the inevitableness of wrath against sin. But the divine wrath has its limits. When its object is obtained it gives place to gracious compassion. One day Jehovah will vindicate his people in the sight of those who have oppressed and triumphed over them.

G. A. Smith says that from the fragments contained in the verses "there rises clear the one essential figure, Israel, all her secular woes upon her; our mother of sorrows, at whose knees we learned our first prayers of confession and penitence. Other nations have been our teachers in art and wisdom and government, but she is our mistress in pain and in patience, teaching men with what conscience they should bear the chastening of the Almighty, with what hope and humility they should wait for their God. Surely not less lovable, but only more human, that her pale cheeks flush for a moment with the hate of the enemy and the assurance of revenge. Her passion is soon gone, for she feels her guilt to be greater; and seeking forgiveness, her last word is what man's must ever be, praise to the grace and mercy of God."

O God, grant that the fruitage of our years may be pleasant! Help us so to live that our age shall be free from regret! Help us to hear thy voice and to see thy presence in the affairs of every day! Amen.

NAHUM.

Saturday, 30th. Nahum 1. 1.

"Nahum" means comforter or consoler. No date for the book is given. This is the only prophecy in the Bible calling itself a book. The message was a vision or revelation from God.

Gordon says: "In Nahum we meet with a new type of prophecy. The earlier prophets announced the coming of judgment on Israel: he sounds the knell of Nineveh the oppressor. . . . . The brilliance of Nahum's style is universally acknowledged. The rush and sweep of the language, the vividness of description, the swift dramatic effects, and the elegiac verse with its fine tonal harmonies, stamp him as one of the masters of poetic speech. From the religious point of view he may stand below the greatest, his flashing utterances being inspired rather by a fiery hatred of the enemy than by concern for Judah's moral and spiritual good. We are not to regard him, however, as a thoughtless patriot of the class denounced by Jeremiah. There is a genuine passion for humanity in the book. With Nahum, indeed, religion is virtually the equivalent of humanity. Jehovah is the champion of the outraged and helpless; and the impending fate of Nineveh is hailed as the fit reward for the cruelties perpetrated by that ravenous monster on all the nations."

Our God and Father, who pardoneth iniquity and passeth by transgression, we worship thee! We thank thee for thy compassion for man. We are a small part of thy vast universe, yet we are precious to thee. Help us to glorify thy name in our daily lives! Amen.

Sunday, 31st. Nahum 1. 2-15.

This is an acrostic poem of formal character. Powis Smith says: "The general thought concerns itself with the terrors of Jehovah's anger against his foes. In an ever-changing series of bold and striking metaphors the poet seeks to create a vivid impression of this divine wrath, and thus to quicken the faith and hope of those who have trusted in and obeyed the Lord."

The jealous resentment of the Lord is kindled by long continued injury to his people. His longsuffering may restrain action for a time, but eventually he will strike. Mercy and power are centered in God, but he is not weak, and one day he will say, Enough! Then the whirlwinds of wrath will break, and terror will strike those who are in the pathway of the storm. Against whom will these furies appear? Against Nineveh.

On verse 7 Powis Smith says: "Another side of the divine nature is now emphasized. The wrath of Jehovah is vented upon those who hate him, but for those who put their trust in him he has loving-kindness. The whole history of Israel from the Assyrian period to the end was one long agony of waiting. The fulfilment of her hopes was constantly deferred. The history of no other people can furnish a parallel to the strength and persistence of Israel's faith and hope. The odds were apparently all against her, but she refused to let go her faith in God. One of the exhortations most frequently on the lips of prophets and psalmists was the summons to patience and hope. Disappointed in one expectation, Israel did but transform it into another, and continue to expect great things from God."

O Lord, we rejoice that thou knowest those who take refuge in thee! Thy tender care is unceasing. Thou dost not treat us as strangers, but as thy dear children. Give us holy confidence and patient waiting! For Christ's sake. Amen.